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1921-22



CHINESE STUDENT DELEGATES AT VOLUNTEER CONVENTION, MISSOURI, DECEMBER 21, 1942. JANUARY 4, 1944

CHINESE STUDENTS AND CHINA'S RELIGIOUS AWAKENING

REPORT OF THE CONFERENCE OF THE CHINESE STUDENTS' CHRISTIAN ASSOCIATION IN NORTH AMERICA, HELD UNDER THE AUSPICES OF THE SEVENTH INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS, IN THE INDEPENDENCE AVENUE METHODIST EPISCOPAL CHURCH OF KANSAS CITY, MISSOURI, DURING THE AFTERNOONS OF THURSDAY, FRIDAY, AND SATURDAY, JANUARY 1, 2, AND 3, 1914

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FOREWORD

THE Conference of the Chinese Students' Christian Association in North America, held under the auspices of the Student Volunteer Convention in Kansas City, was a gathering the significance of which will be clear as one reads the following papers in the Report. It was the first conference in which Chinese students from more than fifty institutions in all parts of the United States were present. Its main purpose, as will be seen, was to bring together these students to take counsel regarding the critical religious situation in China, with the realization that they will have their distinct and influential part in the solving of the all-important problem of religious readjustment of a people who have just awakened to the consciousness that pure religion—neither superstition nor a mere system of ethics—should have a vital part in our individual and national life.

Now that the Conference is an accomplished fact, we have everything to be grateful for. The Student Volunteer Convention, under whose auspices our Conference was held, was indeed an impressive and unique gathering, estimating an attendance of more than five thousand delegates from nearly eight hundred institutions in North America. The general atmosphere of the Convention, as well as the sincere coöperation of the officers of the Student Volunteer Movement, contributed in no small measure toward the success and the fruitful results of the Chinese Student Conference.

In the present pamphlet are reported the addresses and discussions, some of which are substantially the same as they were delivered; others have been corrected by the respective speakers, and all have been arranged according to the time of delivery on the program of the Conference. The discussions have been edited with a view to securing a clear statement of the central thought in each short extemporaneous speech. A list of delegates is included in the Report.

For the delegate, undoubtedly this pamphlet will form a good souvenir of the ever-memorable days of inspiration which the Conference afforded; and for other readers who are interested in the religious problems of China we hope that it may furnish some helpful information in the solution of these problems, as suggested by the Chinese students in North America and their friends.

PENG CHUN CHANG,
General Secretary.

*124 East 28th Street, New York City.
March 2, 1914.*

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PART I

CHRISTIANITY AND CHINA'S RELIGIOUS NEED

(Proceedings of Thursday Afternoon, January 1, 1914)

PURPOSE OF THE CONFERENCE

W. P. WEI, PH.D.

Of Columbia University; President of the Chinese Students' Christian Association in North America; Chairman of the Conference

OF THE significance of this Conference I presume we are fully aware, so it is not necessary for me to dwell upon it at any length. This is indeed a unique gathering—unique in the sense that this is the first time in the history of our own student movement when so large a representation of the student body from all parts of this North American Continent have met under one roof in one Conference. On account of the distance to go, and the expenses involved in meeting in one single place, both the Chinese Students' Alliance and the Chinese Students' Christian Association have hitherto been satisfied with local or sectional Conferences in the summer-time. I am tempted to say—and I believe I am expressing the sentiment of the students gathered here, when I say it—that we are deeply indebted to the International Committee of the Young Men's Christian Association, and likewise to the authorities of the Young Women's Christian Association, for their encouragement and assistance which have made this Conference of ours possible. Our gratitude is due particularly to the local associations, which have so generously supported us in a great many ways; without their support this large attendance would have been hardly possible. This is a rare opportunity. We must be prepared to receive the fullest share of the inspiration of this Conference, and of the larger Convention of which we are a part; and may we depart from this place richer in faith and experience.

The purpose of this Conference has been stated in various circulars sent out from different sources. The subject for conference and discussion is the religious question in China. In the course of the three meetings we are able to hold for our own purposes, several phases of the religious question in our country will be pre-

sented. Much time will be given to subsequent discussions. May I not impress upon you the necessity of the participation of as many of you as possible in these discussions? It seems to be of great importance to us that in order to get the maximum results from these meetings we need, one and all, to concentrate our whole attention upon each subject under discussion.

I need not enter into any specific phase of the general subject which the various speakers will present. I wish in the remaining few minutes allotted me to emphasize one feature of the present situation in our country, which may serve as an introduction to the whole subject.

You all must have heard of the movement of making Confucianism the State religion of China. Some of us are undoubtedly personally acquainted with some of the promoters of this propaganda. Its real significance is easily overlooked for apparent reasons. Unfortunately, many whose motive is perhaps more political than religious have been found connected with this movement. Again, the means by which the promoters wish to achieve their object, namely, by means of a State religion, is, in the opinion of many, of exceedingly questionable wisdom. But I must say that the genuine friends and supporters of this propaganda have been actuated by noble motives. To understand the meaning of my point, let us glance over the conditions of our country in the last two years. We are not concerned with politics; let us for the moment forget them. Those who have watched the course of events in our country could not help being impressed by the fact that our whole society has been in a state of instability. All those who are conversant with our public affairs testify to the same effect. Forces have been at work tearing down the traditions and restraints imposed by the customs and habits of the past. I remember a very characteristic remark made by one of our best-known public men of the day; I may mention his name, Mr. Tong Shao Yi. In the course of his conversation with Dr. Eliot, when the latter was in Peking more than a year ago, concerning the ancient custom of rendering offerings in the Temple of Heaven by the emperors of the past, in reply to a remark made by Dr. Eliot of the possibility of using the Temple of Heaven as a solemn place for administering the oath of office to the nation's elected Executive, Mr. Tong, then Prime Minister, replied that "the new Government could have nothing to do with its superstitions." This remark, if I am not deceiving myself, characterized the attitude of many for some time after the fall of the monarchy.

The doctrine of emancipation from the bondage of time-honored traditions and superstitions, produced some serious results. Instead of setting up a new standard of public morality, of personal conduct and character, which I think destructive methods never can accomplish by themselves, the new doctrine seemed to threaten

the old standard with destruction. To many, freedom meant license. Under the pretext of freedom in belief, many threw overboard all the teachings of the sages, and it looked as if we were drifting rapidly toward coarse materialism and were being carried away by aggressive atheism. The State-religion movement, as an attempt to arrest the downward trend toward moral degradation in our people, is noble in purpose. We agree, I am sure, that if the propagandists could succeed in putting new life into Confucianism and make it an effective force, as it has been in the past, in molding the conduct and character of individuals in society, they would do some lasting good to our nation. If they should stop here without attempting to make it the State religion, there should be no just cause for fear. In their attempt to impose upon us a State religion, which so far has failed, we believe they have ignored the teachings of history.

I cannot conceive how Confucianism can be made attractive to our people as a religion. It offers no solace to religious cravings and does not appeal to their emotional nature. Buddhism and Taoism, in practice now, are nothing but a jumble of absurdities and superstitions which all Confucian scholars ridicule and hold in contempt, and which cannot stand the onslaught of modern civilization in China. The need of Christianity for our spiritual and moral regeneration is apparent and therefore imperative. Is this not a real reason why the whole people need the teachings of Christ Himself and the spiritual and dynamic power of Christianity? To save us from social disintegration and moral degeneration, and to uplift us in our personal and public character, I am convinced that only Christianity is capable. We, as Christians, need to recognize the fact that we need not de-Confucianize ourselves in order to be Christians. To recognize the essential truths of Confucian teaching, and to see in the teachings of Christ their fulfilment, is absolutely urgent with us. Such a spirit of broad-mindedness will help a long way toward smoothing over the apparent conflicts of religion in our country. The needs of the time prove the opportunity of Christianity, and the present political crisis is at bottom a moral and spiritual crisis. Shall we not think about this when our thoughts are turned toward the country we love during these few days of our opportunity?

DOES CHINA NEED CHRISTIANITY?

THE REVEREND OSWALD E. BROWN, PH.D.

Professor of Church History in Vanderbilt University

INSTEAD of asking, "Does China need Christianity?" I prefer to ask, "Does China need Christ?" For, though "Christianity" and "Christ" should have the same meaning, it is true that the word

"Christianity" often leaves us with some confusion of ideas, while the great name "Christ" cannot fail to convey to us a definite type of person, a definite ideal of character, a definite valuation of the realities of life. I take it also that by phrasing this question for China as a whole, you mean that I should construe it in terms applicable to national life. Our question then becomes, "Does China need Christ in solving the problems of her national life?"

The supreme problem of a nation is that of finding and blending in its civilization the elements that at one and the same time make for both permanence and progress. Permanence of civilization with no dynamic of progress spells stagnation. The spirit of progress with no principle of permanence opens the door for continuous revolution. It is well for China and North America to sit together in conference on this momentous problem of national life. China has furnished the classic illustration of a persistent permanence in civilization. She is now anxiously asking for the secret of progress. North America has furnished the world with a crowning illustration of progressive civilization. China is asking anxiously for the secret of a national life that shall abide the tests of time. The conviction of the best citizens of the United States is that North America owes all the real progress she has made, and all the hope of vital permanence she holds, to Jesus Christ.

In the first place, we have discovered that Christ alone can furnish a freedom that is safe and really helpful. Freedom is either the greatest blessing or the greatest curse to a people, according to their having or lacking due safeguard and appreciation in its use. Your chairman has already spoken of the abuse of freedom that was witnessed in your land during those first days of China's new era of change. It may be laid down as a certainty that anyone who is not under the law of spontaneous obedience to the highest and best has not yet qualified for freedom. Any prevalence of sordid motive, any sway of low purpose, any fires of selfish ambition in life, make freedom a license that is a social menace. Only where love is—love that loses itself in the joy of social ministry—can freedom be awarded with any safety. The boon of freedom is too sacred to be entrusted to any hands but those that have been consecrated by a divine love which regards every other person as a brother. Jesus Christ is the only well-accredited author of such a love, and so the only one who can furnish true qualifications for freedom. In a recent visit to Nanking University, I met a graduate student who was said to hold the key to the spirit and trend of student life in that strategic institution. It was a matter of deep concern whether he would put his life at the disposal of Jesus Christ. A little later, by becoming a servant of Jesus, he entered into the splendid liberty of the Sons of God. In giving his reasons for surrendering his life in absolute loyalty to Christ, he said it was because in the social principles and practices of Jesus and His

followers alone he had been able to discover a love mighty enough for the making of the best and most abiding lives. He was right. Jesus has fixed the springs of brotherly love and freedom in a fountain no less exhaustless than the fatherly heart of the living God. So it is no accident that only in those countries where pure Christianity prevails is there any real enjoyment of freedom or any steady advance in social progress and privilege. If China needs freedom, my friends, she surely needs Christ.

Again, we have discovered that Christ alone can furnish that passion for social purity which provides a nation with chivalrous men, with self-revering women, and so with real homes. Such men and women, as home-builders, are the only guaranties of civilization. Only where Jesus has gone has true chivalry been known. Only His spirit has taught men of strength to use their strength as a trust for those that have less strength. Only He has revealed to us the super-man as the only one who uses his God-like powers to serve and not to exploit the weak. Only those nations whose men have enlisted in the knighthood of Jesus Christ are blessed with emancipated, enlightened women. It will be well to recall what Kipling said through the utterance of a character in one of his stories: "What's the matter with this country is not in the least political, but an all-round entanglement of physical, social, and moral evils and corruptions, all more or less due to the unnatural treatment of women. . . . So long as the system of the withholding from them of any kind of education or treatment as rational beings continues, the country cannot advance a step. Half of it is morally dead, and worse than dead, and that is just the half from which we have a right to look for the best impulses. . . . The men talk of their rights and privileges. I have seen the women that bare these very men, and again, may God forgive the men!" What is here said of India has a verification all too wide in other countries. Even in so-called Christian lands we blush as we contemplate the glaring contrasts between actual conditions and the Christian ideals of chivalric manhood, of sacred womanhood, and of the true home environment of childhood; yet it is true that in our Western hemisphere Christ has more nearly Christianized the family than any one of our other fundamental institutions; and He has gone far enough with us to warrant the conviction that He alone furnishes that purity of heart, that passion for social helpfulness, which makes real homes possible—homes which sanctify childhood and furnish the springs of progressive civilization. If China needs men of chivalry, women of awakened intelligence, homes graced with happy childhood, she needs Jesus Christ. He alone holds the secret of a pervasive social purity.

Once again we are learning that Christ alone furnishes that clear consciousness of God which makes scientific progress healthy. A sense of the presence of God in all the processes and facts of

nature makes the study of nature a real aid to the soul in its growing discovery of the deep things of God. A well-grounded certainty that God is the Father of our spirits, and that He has clothed us with the privilege of mastery over nature, will drive away all dark superstitions and give us the key to all the illusive secrets of the world of phenomena. With God, nature is man's servant: without God, nature is man's master. Nature is a kindly servant, but a heartless master. Jesus, as no other person has ever done, sees in nature the agencies of God's wisdom and glory, and in God the gracious and immediate sovereign of nature.

The spirit of Jesus will not fail to foster the truly scientific spirit, but it will not encourage that science, so-called, which is engrossed solely with things material and hears none of those higher, diviner strains, that are the real music of nature. It never will allow that sordid view of life which rates men and women as simply subtle physical appliances in the great world-machine. Jesus furnishes us with those men who search for truth in the secret place of prayer as well as in physical and chemical laboratories. Christ sends men into the world who know how to find truth in communion with God Himself; truth in the life of God in the great souls of history; truth in the mighty movements of human society, as well as truth in the wondrous processes of the material universe.

In 1912 the president of the British Association for the Advancement of Science was an avowed materialist, and in his presidential address he championed the view that life is purely a mechanical process, with the implication that death leaves a man in the same plight as a worn-out, waste piece of machinery. But in this last year the president of the British Association was a man who has not only learned much in the schools of science, but has also learned his most valuable lessons in the school of Christ. Sir Oliver Lodge, therefore, sees in life much more than the organs of sense can detect; he finds in the human will a creative energy which is not the mere sport of mechanical force; he discovers in human personality evidences of a continuity of life which bodily death cannot destroy. The call of to-day is for men of scientific spirit and Christianized vision. My own university has been greatly blessed in that her first chancellor was a man who fulfilled this ideal. His professional work kept him in the physical laboratory, insistent that his attention should be concentrated upon the working of the world's material forces; yet he took into each day a soul quickened by its vital touch with the Divine Spirit of the Master, and closed each day, with the simplicity of childhood, in throwing himself back for rest and renewal upon the almighty arms of a loving Heavenly Father. Jesus Christ throws open all the doors of scientific progress while He keeps the life of God increasingly prevalent in the souls of men. If China needs a scientific progress that is full of wholesome, all-round life, she needs Jesus Christ.

As a last word, I may say that in our history Christ alone has furnished those personalities that have had a love of country so intense as to become strong national leaders, who have had intelligence and sympathy so wide-reaching as to become real ministers of international good-will and progress. Jesus Christ is the great cosmopolitan of history. He does not put out the altar-fires of intense devotion to the home-land, but sets the altar in the center of a large circle—a circle that compasses the wide reach of struggling, needy humanity. China, if she is to come to her own, must have a large and increasing number of citizens who are capable of a twofold vision: a vision not of China as an opportunity for self, but of self as a resource for the services of China; a vision that sees, also, not so much the world in China, but that can see China for the world. Christ is the only one who has shown Himself able to build men who are conscious co-workers with God and who thus so assess their resources as to set themselves to community tasks, to national tasks, and even to world-tasks. This Convention will bring before you our magnanimous Secretary of State. Mr. Bryan has recently given us a new standardization of crimes against civic loyalty. The embezzlement of money has always been listed as a gross crime against one's country; but Mr. Bryan, with a true Christian sensitiveness, has insisted that "embezzlement of power" is the acme of official crime. Christ has stamped upon every superior gift of personality and upon every coveted post of power the true label: "A sacred trust for the service of others in the name of God." If China needs men who can sink themselves in the service of the home-land, if China needs men of a mold large enough to lead her out into the world-brotherhood of the Sons of God, she needs Christ.

A favorite saint of the older Christian world was known as St. Christopher, "the Christ-bearer." I trust I am looking into the faces of young men and young women who so deeply appreciate the supreme need of China for Christ, that they will make it their ruling ambition to be "Christ-bearers" to their awakening nation. Does China need freedom, give her Christ! Does China need scientific progress, give her Christ! Does China need men of magnanimous leadership, give her Christ!

CHINA'S NEED OF CHRISTIANITY IN POLITICAL LIFE

CHENG-FU WANG, M.A.
Of Columbia University

DURING THE last two years we have seen immense changes in the political affairs of our home Government. The crying need of reforms has been in every patriot's brain. The sweeping change

now going on has its historical significance. Yes, we need reforms along all lines. We wish our Government to be stable and peaceful. We want our rights permanent. We wish chances to be given to our people to promote education, to develop industry, and to extend commerce. These are the crying demands and these are the things to accomplish. But let us look back and compare how things were and how they now stand. In a word, it is safe to say, that, after all, our Government is struggling hard to maintain itself.

I think we have enough theories and visions to bring into reality. We have patriotic men. Though we have many conflicting theories and visions, we have this much to recognize, that all have sprung to the very last fiber from patriotic thought. Certainly there were some very absurd and impracticable theories. There were others actuated by selfishness. The time is come that more thought should be given to select such theories and ideas as are constructive and useful.

The political life seems to me to be more responsible to the people than any other engagements, because its connection with the people is direct. No one can serve the people better than in leading a clean and efficient political life. Our past records have shown well the corruptness of the governmental machinery; everyone knows that. Yet in the midst of the most dangerous moments in the revolution some of our so-called reformers began to contract the very evil they were trying to reform. When they were in positions of great responsibility, they forgot what they were installed for. Their dangerous hands began to work corruption, in spite of thousands who have suffered for the cause. The people's confidence in them began to be abused. This old story was repeated and repeated again in many places. A remedy must be found. We want men who can be trusted, men who will stand by the people, and who can be backed by our people.

In political life we want men who are unselfish; men who understand what responsibility is; men who will appreciate the most sacred honor that the people can give; men who can be looked upon to promote unselfish actions toward the welfare of the public.

We must look for leaders who have strong personal character. Personality counts for so much that it can prevent abominable actions at the expense of the people—I mean such actions as carelessness about the public expenditures. I may cite the case of a governor in this country who was known as wilfully strong in personality and as a "dare-to-do" in things that were beneficial to the people; yet for his personal carelessness in handling public funds he was deposed from office. This great danger in such political life should be conscientiously guarded against.

I want to mention the demand for a progressive spirit. Our history has shown that our people have been conservative because we looked so much along the footsteps of our forefathers. This,

in a way, is not bad, but it has been bad for China because it has kept her in the rear of material progress. Probably our old days did not require such rapid progress; but we must wake up now. Besides keeping what we can of the best of our traditions, we must look more forward for our future prosperity. We must not allow ourselves to become discouraged. Lack of courage in the past has been a great stumbling-block in the path of our progress. The "fighting spirit," as expressed by our American friends, must be absorbed by our men in political life. We want them to be not only trustworthy, unselfish, and honest, but brave and incorruptible men, who have in them the spirit to fight for progress and righteousness.

Besides these things just mentioned, there are many others to be considered in political life. For the purposes of this discussion, we have mentioned qualities that are essential to a political career. Nevertheless, how many of those who have registered in the political life have decided on exercising these qualities? We can count how much is wanting in this life. No matter what rank one would hold in the governmental service, he must be a trustworthy and faithful employee. It is the wish of the people to reject and bar those who are not. Here we are looking for real, ideal men who will share the responsibility of the present day. It is evident that they need every source of power and inspiration. Let us now turn to this question of sources.

History has proved that religion is this source of power and inspiration. The question confronts us, therefore, as to which of these religions of the world should have our preference. Since we can not afford to let the situation rest as it stands now, we must be fully conscious of this great necessity.

In China we have Confucianism, Taoism, and Buddhism. They have exercised the strongest influences in our national and individual life. With regard to Confucius, we should state that his teachings were based on moral ethics. They have been the main source of information and life of our educated classes. Taoism and Buddhism, though consistent, have rendered but a contemptible contribution to the life of the people and the governing class.

Confucius's teachings have been our mold of inspiration and thought; we are not to disregard the work that he contributed to us. That would be too great a loss, to, cast away what we have the privilege to enjoy, and we must conserve and use his teachings, if anything more than before. But there are things which he lacked, things far beyond his teachings. His chief lack is the want of spiritual power. This power is found in Christianity, a religion that has affected the greater part of the present civilized world. It is not because it is the religion of the powerful nations, but because it is a religion that has rendered the people powerful. Let us, therefore, cultivate the part in Christianity that we do not

find in Confucius's teachings, for Confucianism and Christianity are not antagonistic to each other.

The motive power in Christianity is love. Its goal is a noble and perfect world, and eternal life. It is the religion from which you and I are to analyze its best light, I may say, and to draw inspiration. It has a spiritual force that will make one nobler and nearer to perfection. Christ's love is exhibited by work. And work after a spiritual ideal is the great manifestation of His religion. Jesus Christ incarnated these ideals in His own example when He was on earth. His aims were not for Himself but for the welfare of the world. He called for a pure self-sacrificing spirit, which He Himself first exemplified. Christianity is a religion that has made men and women give up their lives for the safety and the welfare of others. There is in it a spiritual force that drives a man's life up to a higher level, on which he will be more useful to others than to himself. He asks not for a dead but a living sacrifice, for the service to the whole.

The future prosperity of our country, and the future development of our people in all phases, depends on the remedy which is in Christianity. This remedy will involve a spiritual revolution from the bottom of every heart. It is essential that the eternal value of self-sacrificing service should be recognized. The time will come when our men in the highest attainment in political life will be found willing and eager to serve, and to recognize and reflect in their conduct the leadership of Christ.

CHINA'S NEED OF CHRISTIANITY IN SOCIAL LIFE

I. HSUAN SI, B.A.

Of Yale University

CHRISTIANITY does not altogether mean the Christian Church, the Christian theology, the rituals, the sacraments, or even the Bible. It means, as I understand it, "the Christ method," or "the Jesus way" of doing things. When we say we need Christianity in our social life, we mean we need Christ in our social life; we mean also that the teachings of Christ—"Love thy neighbor as thyself," and "As ye would that men should do unto you, do ye also unto them"—should form the basis of our society. This aim may seem too ideal and too high to be reached, but it is the only way of meeting the need. In what ways do we need Christ in our social life? At present I can enumerate only a few of the most urgent aspects of the need.

We need Christ in our child life. Think for a moment, please, how many of the cherubim and seraphim in our society are in many families a source of nuisance, rather than a spring of love, joy, and

hope! In some extreme cases, they are actually sold or mortgaged like any other chattels or property.

We need Christ in the life of our women. Chinese womanhood never can be elevated to the point where it should be unless the false but prevailing theory of a "double standard of virtue" is absolutely discarded from our society. Moreover, our women and female children should be afforded an equal opportunity in their education, so that they may become good wives and good mothers—good physically, intellectually, morally and spiritually.

We need Christ in our individual life. An individual, especially one in humble circumstances, does not count in China. Who respects the rights of the poor beggar, and who cares for the welfare of the depraved, or the unfortunate victim of vice and of heredity? Remember, God has no respect for persons, and we are all equal before Him,

We need Christ in our domestic life. This does not need any illustrations to make my point clear. In order to Christianize our domestic life, we should, as Paul says, "Submit yourselves one to another in the fear of God"; "Wives, submit yourselves unto your husbands"; "Husbands, love your wives"; "Children, obey your parents," and "Ye parents, provoke not your children to wrath."

The following is a summary of what I consider to be the most important tasks in reconstructing our social life in China:

CONSTRUCTIVE MEASURES

- Elevation of women:
 - Education of female children
 - Education of married women
- Education of public opinion:
 - Through good periodicals
 - Through good social life
- Asylums for:
 - The blind
 - The deaf and dumb
 - Foundlings and orphans
 - The physically and mentally infirm
 - The leper
- To promote cleanliness and sanitation, build:
 - Public lecture-halls
 - Public night-schools
 - Public parks
 - Public playgrounds

DESTRUCTIVE MEASURES

- Habits:
 - Opium and accessories
 - Liquor (both foreign and Chinese)
 - Cigars and cigarettes
- Manner:
 - Obscene language
 - Insanitation—both public and private
- Customs:
 - Foot-binding
 - Evils attending marriages and funerals
- Institutions:
 - Polygamy and Concubinage
 - Too early marriage
 - Gambling in all forms
 - Prostitution
 - Sale of children

How are we to do these things? There are three ways in which we can do them, very vigorously and effectively:

1. Create a new public opinion. This can be done first by writing letters home to tell our friends and relatives what we need. Secondly, we could write articles to be published in some widely-circulated newspapers in China.

2. Promote public education along these lines. Educate the children, the men, and the women, the fathers and the mothers. This involves an enormous expenditure of money, but it will save a great amount of human energy, by preventing crimes and promoting happiness.

3. Live an exemplary life among our own people. This is by far the most important and the most effective measure we can take. This step is more invincible than any argument we can forward, and the result of it will be far-reaching. We must make our lives lives of power and our homes abodes of love. As the aspiration after a higher conception of life is contagious, others will catch our spirit, and in turn the same spirit in them will reproduce itself in others.

THE NEED OF CHRISTIANITY IN PERSONAL LIFE

MR. Y. C. MEI

Of Worcester Polytechnic Institute

IT SEEMS to me that the meaning and the essence of Christianity is the actual living of a Christ-like life, not the mere talking of it. With little experience, and still less of intellectual training, I feel very incompetent to speak in such a position, for I cannot help being reminded of the saying, "What you are speaks so loud that I can not hear what you say." However, let it be understood that I am here only to suggest a few topics for your serious consideration and discussion.

In the first place, the need of Christianity in our personal life is most urgent in the hour of moral and spiritual crisis. All of us are going to face, if we have not already faced, some vital and perplexing problems which call for our decision, and, which, if decided unwisely, will mean that our lives will have been spent in vain. But our lives are too valuable and too sacred to be spent in any way that is not the best. Thus, we are at sea. Should we trust our own judgment, which is often tainted with worldly desires and selfish motives, though we are not always conscious of the fact? It is at this decisive hour that we need specially the guidance of the One who knows and loves us and who directs our lives.

Secondly, we need Christianity in our everyday life. Fellow students, to live the ordinary daily life satisfactorily is no easy task. We mean to do well, but how often do we find ourselves, when looking back upon our work of the day or the week, quite disappointed and discouraged with what we have done. We are not doing what we know to be the best and the right; temptation is too powerful for us. Armed with no stronger weapon than our own feeble mind and will, we often fall its victim in our daily combat. Where else but to Christianity can we look for the sustaining power of hope and faith which alone can uphold us in our continual fight for character? Christianity consists not in being good, but in growing better every day.

Thirdly, we need Christianity in our relations with our fellow men. We have just heard discussed how much we need to reform

the social and political life of our country, but we must realize that we can do nothing, or, perhaps shall do more harm than good, in attempting to solve any of these important problems, if we ourselves are not thoroughly prepared for the task. The man we need to-day is the man of pure heart and strong convictions. He who thinks that he can depend upon his self-made character may succeed in the ordinary work that does not require much sacrifice, but, when put to the severest test, when called upon to choose between life and death, money and honesty, self-interest and public duty, he fails to come up to the standard. It chills the heart to think of the many instances in which even our best men have fallen because of the lack of true nobility of character. Is there any other personality than Jesus, who represents our highest and noblest ideals, whom we can safely follow, and from whom we can draw according to our need the wealth that will enrich our lives?

In conclusion, I wish to say that perhaps the principal difficulty with our students in the study of Christianity is the solution of intellectual questions. I am not sure whether some of those questions ever can be answered. It requires not only the mind but also the heart to believe, and faith grows with experience. Religion is indeed a mysterious thing; it cannot be lightly treated, yet it is so vital to every one of us that we cannot neglect it. Study it carefully and with an open mind. If we still have doubts, let us deal with them patiently and earnestly, and be honest in our thoughts.

DISCUSSION AND COMMENT

IN DISCUSSING China's need of Christianity in her political life, the first thing we find to think about is, What kind of people are needed to be the leaders of China? The second question we need to ask ourselves is, What is Christianity? The third question is, What becomes of the man after he becomes a Christian? Fellow students, have you ever visited the Chinese Senate? If you have been there but a few times, you will know what kind of people are there. Have you ever become acquainted with the officers of the Chinese Government, or with those who are serving the provinces and the cities? If you have, you know what kind of men they are. The most important qualification for the leaders of China is that they shall love the people. It is the people who are of fundamental importance. Without the people there would be no China. How can one lead the Chinese people unless he loves them? Without love, a leader is simply a selfish man serving his own ambition or his desire for money.—*Mr. Shu Min Wong, of Alabama Polytechnic Institute.*

STRICTLY speaking, those best qualified for leadership in a situation such as China is in to-day are those whose ambition is not to be officers. How many who are sitting here, studying now in this country, have not based their ambitions on some future government appointment? If you would only base your ambitions on unselfish service to China, instead of on being an officer in the Government, then you would be qualified for a place among the leaders of the new Government.—*Mr. Tien Lu Li, of Vanderbilt University.*

How Christianity can meet the needs of China socially is too far-reaching a topic to be discussed in so short a time. But, from the point of view of the needs of society, we can say that, no matter whether we become mechanics, doctors, or lawyers, we are to save China socially. The foundation of the best social service is unselfish service. You will not save China if you are serving for your own sake. You will not save her by working for yourself or for your reputation. If you are going to try to save China selfishly, the task is hopeless for you. The most fundamental thing in such work is unselfishness. Now, in Christianity, as I have studied it, there is no more striking feature than unselfishness. Its very essence is to serve others and not to serve ourselves. Those of us who on our way from China stopped at the Shanghai Young Men's Christian Association will remember the motto engraved on the front of the building: "Not to be ministered unto, but to minister." If I leave no other thought with you, fellow-countrymen, I want to suggest this motto to you: "Not to serve self, but to serve others." This is the thing needed in China, and you will find it in Christianity.—*Mr. H. L. Huang, of Princeton University.*

I WISH to give some advice or make a suggestion. The suggestion is that each of us, after returning home to China, should organize in our various localities or schools some such organization as a board of welfare, or any similar society that will carry out the purpose suggested. We should organize university settlements also, as is done in the United States. Those of us who go into business should follow the example of certain American employers and organize model houses, stores, and schools, which will adequately serve our people.—*Mr. P. T. Lau, of the University of Pennsylvania.*

EVERY one of us knows that the introduction of Western ideas into China has made it difficult for Chinese young men and young women to see things in the right perspective. We all know that in this country, in North America, men and women are taught from childhood how to act toward one another. They have at least the example of father and mother. But in China men and women have

always been kept separated. They never go out together in public. Hence the greatest problem in China now is, How to create a gradual social intercourse between men and women; for we know that it is only through coöperation between Chinese young men and women that China can be reformed. Why do I think that Christ will help to solve this problem? Because Christ's teachings are not set laws and set examples; Christianity is not a set of customs or rules developed in America, or in Europe, France, or Germany, suitable only for the people of those countries. Christ's statements are principles; He leaves to each of His followers such exercise of the sense of private judgment in applying these principles to life as will enable man or woman to see things in the right light.—*Miss Fung Hin Liu, Wellesley College.*

THE social question is too big for me to discuss before you, but I should like to speak of two words: "Home" and "love." Society is made of homes. Homes in China may be as loving and as happy as homes in America, and many people in China may love each other as Americans do. What we need in China is improved society. We want pure, good Chinese homes; we want love. China needs you to love your father and mother, your brothers and sisters, and not only your neighbors, but also your enemies. If you learn nothing from your studies but one word, learn that word "love." Love everybody, and then they will love God.—*Mr. Kuei Chow, of the University of Louisville.*

I WANT to criticise the religious use which has been made of the term "Confucianism," because Confucius did not found a religion. Religion has to do with the soul, and with life after death. Confucianism teaches nothing about men's souls, or about the future life. Confucius was a statesman, but Jesus was not. Jesus was the leader of the world's salvation and of the salvation of our individual souls. We must not depend upon Jesus to be a political power, or to reform the government. But every one of us needs Him to reform ourselves. When this happens, and only then, can China become Christian in Government.—*Miss H. D. Ling, of the University of Illinois.*

THE previous arguments have been made on the constructive side of Confucianism, so I will say a word in refutation of the destructive side. The argument against Confucianism will say that religion stands for the conception of how to combine the supernatural force with the social and intellectual forces. I grant that you will find all these three elements in Confucianism. In Confucianism the supernatural element is assumed as a fact, and the deity of God is assumed as a fact. The personal, intellectual element is ascendant. But the social element, being entirely imperfect

and somewhat one-sided, as you all know, social intercourse between the sexes and ages is not to be found in Confucianism. So far as theoretical Confucianism is concerned, therefore, Confucianism is not adequate. Let us see the practical side. The first law of Confucianism is obedience; follow what your predecessors have done and said. If a person were unable to find that his predecessor had ever done a certain thing, he would, in that case, be hindered from acting, because he would find nothing to follow. In Christianity these three elements are more adequate than in Confucianism. Hence it is not necessary to be limited by the example of any one individual, for God is your ideal. Your conception of God is limited only by your own idea of perfection. Therefore you will find no hindrance towards progress in any right direction, for you will be following your personal conception of perfection.—*Mr. R. T. Wee, of Harvard University.*

THE GOSPEL IN CHINA

P. C. CHANG, B.A.

THIS is the first time that we ever have come together in one body, we students from China who are studying in the various institutions in this land. We come together to know one another personally, to learn one another's ideals and plans for the future, to take counsel concerning important problems that are confronting China, and to encourage one another in the choice of a life-work that will be most productive and most serviceable.

I have heard the comment made, and I think it is not far from right, that the Chinese students as a class in this country, and in other foreign lands, are more patriotic than the average student class of any other country. We are patriotic because we realize the needs of China, because we understand her problems, external and internal, and also because we are forever ready and willing to die as well as to live for that country which we love so sincerely. It is not, then, a mere superficial sentiment that calls out the best that is in us. It takes rise from a clear conviction that now is the time for the manhood and womanhood of young China to vindicate themselves to the world at large. Nothing spoken here impressed me more than the statement made last night by Dr. Zwemer in the Convention Hall regarding the situation in Persia. He agreed with Mr. Shuster that it is not the international complication that has made Persia subject to the ambition and greed of the Russians and the English, but rather the lack of virile strength in the Persians themselves.

China is facing a great crisis. We all know it, and a haunting fear troubles us. We do not know what is to happen. We cannot

get away from thinking about it. We move, eat, and sleep in an atmosphere which forever calls us to do something for China. Therefore, it is in that spirit that in all the problems which we are interested in concerning Christianity our minds turn to their practical application to the conditions in our own land. It is well, then, that we begin our sessions, serious and important as they are, by discussing the need of Christianity in China in three phases of life: political, social, and personal.

When we talk about Christianity we have various definitions. I see before me many who can give a more philosophical and thorough definition than I can give you, but I think I am not far from right in saying that behind all forms, all interpretations, and all denominationalisms, there is that central and fundamental thing in Christianity which Paul held out to preach to all the world, and which has inspired thousands of missionaries to leave their home lands to preach to non-Christian peoples; and that central thing which transcends all forms and has remained constant throughout history is the Gospel of Christ. It is the Gospel, the good news, that Christians are eager to have and desirous to spread abroad.

Speaking practically, not theologically, the Gospel means three important things: First, Jesus' self-sacrifice; second, Jesus' valuation of the human individual, and, third, Jesus' conception of God.

The Christian religion as we know it centers on one person, Jesus Christ. When we study that life, although we may be handicapped by knowing but little and having only fragmentary glimpses of it, we do see clearly that it was a life of ideal self-sacrifice. He came to be crucified. He died for the world and for all humanity, and for the sake of adding force to His language of love and His doctrine of the brotherhood of man and the fatherhood of God.

The second essential thing is as important as the first—that is, Jesus' valuation of the human individual. The centuries have shown us some isolated examples of ideals which put respect and weight upon the human individual life; but it was only through the teachings of Jesus Christ—who takes heed of a life that is low and downcast, who values it the same as the highest and grants it graciously the forgiveness of sins—that our conception of the worth of the individual was totally revolutionized. It is further enhanced by the doctrine of immortality. What is humanity but the accumulative progress of human individual achievements? Life may be totally not worth while living if we have not the conception that we are only parts each of which contributes his share for the betterment of the whole. Humanity runs on continually, and it is only by giving up ourselves to do our part, how ever little it may be, that we are assured of the continuance of our influence in the world. It is this thought that has given us the spiritual meaning of immortality. To make our fellow-beings a little better, a little happier, is one of the strongest incentives to trust more in the eter-

nal order of things, and to have more faith to love and grace to strive. So the Gospel of Jesus Christ gives us a noble conception of the infinite worth of the human individual and its immortality in spirit.

The third essential point is Jesus' conception of God. I think many of us have gone through some of our intellectual difficulties. Some people criticise us, saying that our conception of God is only an invention of our own; that in our imagination we fancy perfection and goodness, and then idealize that conception as our God. Are we so narrow-minded? Are we altogether so superficial? Have these critics ever analyzed the mystery as to how people form conceptions? Have they ever studied what has made us men? When first we begin life on earth through our senses, we receive impressions which help us to be conscious of our surroundings, a characteristic distinguishing us from the animals. Being conscious, we are only the mirror of God. As we receive impressions from the manifestations of His purpose and His greatness in the world, human nature is only God's revelation. Humanity is imperfect, but we are approaching more and more toward perfection. We are revealing the Christ in us. And as we are more and more possessed by love, and as we are compelled from our hearts and consciences to desire to do according to the will and purpose of the Creator, we are actually approaching the coming of the Kingdom of God. Such is the Christian doctrine of the world. Behind all partial interpretations of the purposes of creation, the Creator for us is altogether a loving God and Father to humanity. The verdict of history speaks well for the continual uplift of humanity toward perfection. Evil is only temporary, and it is our trust in the loving God that gives us strength and wisdom to bring about an increasingly rapid progress of humanity from day to day; and for an example of such trust, where can we find a better archetype than the Man Christ Jesus, who lived nineteen centuries before us? He was and is with God, and He gives us encouragement and promise that we can do the same if only we receive His Gospel.

To sum up, the Gospel gives us the ideal of self-sacrifice exemplified in the crucifixion of Jesus and manifested in the willingness to hold oneself ready to die or to live for the general good. It teaches us further to consider the human individual life a part of the eternal entity which forever continues a persistent current toward the Divine event in future; and it gives us further such a conception of God as makes us trust in Him as the loving Father and come to Him, from crisis to crisis and from day to day, in order that we may make the best of our weak selves.

We have discussed the matter of Christianity in China, in political life, in social and in personal life. Just imagine this, my dear friends. If every man in China should be able to embody in himself that spirit of self-sacrifice, that consideration of the infinite

worth of the human individual, taking everybody as his brother and treating his neighbor fairly and squarely, and holding also close and personal relationship with the Creator of us all, trusting that by doing His will we shall conquer in the end—would not all those puzzling problems we discussed be easily and satisfactorily solved?

But let us not dwell on ideals alone. The practical and the real are quite as important. First, we must clear away our prejudices. We never should think for a moment that Christianity is a foreign religion. It is to be made Chinese for us and by us, and not until then can Christianity ever be widespread in China. Another thing which we should have in mind is that breadth of vision which realizes that in whatever is good and pure God must have a hand, and that if the Gospel is ever to be practicable in China it must include the best in our life and civilization, and should fulfil rather than destroy our distinctive individuality. With such a conception of the Gospel, and with such a realization of the need of studying the matter more carefully as to how to apply this Gospel in China, I think no one of us can deny that first and foremost we should all take it as a personal responsibility. If we do not take it up ourselves, if we do not put it into practice in our everyday life, it will be altogether too hypocritical for us to hope to exact from others the practice of the Gospel which we so much admire.

I have spoken these things from my heart. It is undoubtedly a pleasure and a cause for gratitude to all our delegates present that we have this opportunity of coming together to consider these important problems. Our views and statements may be too limited and narrow, but the cause we represent is broad enough to claim the attention of all Christians and non-Christians alike. As we realize more keenly the need of China, may we not dedicate ourselves to her anew on this New Year's Day, so appropriate an occasion, with the aspiration and resolution that we may be worthy enough as instruments in understanding the Gospel and in presenting it to China and our beloved countrymen?

PART II

PRESENT STATUS OF CHRISTIANITY IN CHINA

(Proceedings of Friday Afternoon, January 2, 1914)

THE PROGRESS OF CHRISTIANITY IN CHINA

D. WILLARD LYON, M.A.

Associate General Secretary of the National Committee of the Young Men's Christian Associations of China

WE WERE reminded by Professor Henderson in Convention Hall this morning that one of the subjects which it is necessary for those who would serve the world to become familiar with is the subject of statistics. I have come to you this afternoon with what may seem, at the outset, a very dry topic. I want to assure you, however, that in the study that has preceded the preparation of the map and charts which hang before you I have received a great uplifting. These facts represent forces, and for this reason they are to all of us, I am sure, facts that will be of great interest.

The subject we are to consider is the progress of Christianity in China. In order to get the historical point of view, I will call your attention, in the first place, to the chart on my right, which shows the growth in the number of communicant Christians in the Protestant Churches in China. (For the statistics represented by this chart, see Table I, below.)

TABLE I. GROWTH IN NUMBER OF COMMUNICANT CHRISTIANS IN PROTESTANT CHURCHES IN CHINA

1860	Below 1,000
1876	13,515 ⁽¹⁾
1889	37,287 ⁽²⁾
1909	177,774 ⁽³⁾
1912	209,737 ⁽⁴⁾

This chart, you will notice, begins with the year 1860, which you will remember was the year of the completion of various treaties between China and certain foreign Powers whereby the right to live and preach in China was given to Christian missionaries. We have no accurate statistics as to the exact number of communicant Christians in Protestant churches at that date, but as there

⁽¹⁾ From "Records of the Missionary Conference, held at Shanghai in 1877," p. 485, a.

⁽²⁾ From "Records of the Missionary Conference held at Shanghai in 1890," p. 735.

⁽³⁾ From "World Atlas of Christian Missions," 1910, p. 88.

⁽⁴⁾ From figures contained in Cochrane's "Survey of the Missionary Occupation of China," 1913, and tabulated by D. W. Lyon.

were only 350 such in 1853, we may safely assume that there were not more than 1,000 in 1860. In 1912, the date of the latest statistics, there were 209,737 communicants. The chart, therefore, represents fifty-two years, during which period the growth has been more than two hundredfold. An encouraging feature of this growth is the fact that it has been progressive. During the first sixteen years, from 1860 to 1876, the average annual increase in the number of Protestant communicants was 782. During the thirteen years from 1876 to 1889 the increase was 1,828 a year. For the following twenty years, from 1889 to 1909, it rose to 7,024 a year; and from 1909 to 1912 it averaged a net annual gain of 10,654. What could better illustrate the vitality of the faith of China's Christians than this convincing evidence of its propagation? Think of it! an average of more than one new communicant for every hour of the day and night! a fresh congregation of 205 new communicants in every week of the whole year, and the daily or weekly ratio ever increasing!

To appreciate the full extent and significance of the facts just presented, it is necessary to look carefully at the large map which hangs before you.⁽¹⁾ You will notice in the lower right-hand corner of the map a table of figures showing the distribution among the several provinces of the 209,737 communicant Protestant Christians in 1912. In the center of each province you will notice also a green figure, indicating how many communicant Protestant Christians there are to the hundred thousand of the population in that province. (See Table II.)

TABLE II. DISTRIBUTION OF COMMUNICANT PROTESTANT CHRISTIANS IN CHINA, IN 1912, AND THEIR PROPORTION TO THE TOTAL POPULATION IN EACH PROVINCE

Name of Province	Population, as given in the Statesman's Year-Book, 1913	Total Number of Communicant Protestant Christians	Number of Communicant Protestant Christians for each 100,000 of population
China Proper		tians	
Anhui	23,670,314	2,806	12
Chekiang	11,580,692	21,157	182
Chihli	20,937,000	13,581	35
Chihli	22,876,540	28,093	120
Fukien	35,316,860	4,504	10
Honan	22,169,673	4,244	19
Hunan	35,280,685	10,618	30
Hupeh	10,385,376	465	3
Kansu	26,532,125	3,641	14
Kiangsi	13,980,235	8,530	61
Kiangsu	5,142,330	1,756	35
Kwangsi	31,865,251	37,496	117
Kwangtung	7,650,282	3,672	48
Kweichow	12,200,456	3,907	33
Shansi	38,247,900	24,942	66
Shantung	8,450,182	2,420	30
Shensi	68,724,890	6,439	10
Szechwan	12,324,574	5,037	42
Yunnan	16,000,000	26,429	165
Manchuria (*)			
Totals	423,335,305	209,737	56

(1) It being impracticable to reproduce as a whole in this report the map that was used at the Conference, the facts exhibited thereon are shown in several of the statistical tables that follow.

(2) The figures for the other dependencies of China (Thibet, Mongolia, and Chinese Turkestan) are not available.

You will see that in the seven provinces that border on the ocean, we have, for the most part, the highest percentage of professing Christians, running all the way from 35 in 100,000 in Chihli to 182 in 100,000 in Chekiang. The second highest proportion is in Manchuria, where the number is 182. In the provinces lying west of the coast, you will find the proportion decreasing. In these interior provinces the highest percentage is 48 in 100,000 in Kweichow, and in only one other is it above 40 (viz., in Yunnan, 42). Shansi, Shensi, Hupeh, and Kwangsi range from 30 to 35. In five more provinces (Kiangsi, Anhwei, Honan, Hunan and Szechwan) the figures run from 10 to 19; while the proportion is the smallest in Kansu, where there are only three communicant Christians to every hundred thousand.

It is evident at once that the progress of Christianity has been from the east westward, and that its greatest numerical advances have, for the most part, been in those provinces that have longest been open to missionaries and have the largest missionary forces at work. The most notable exceptions to this rule are in Manchuria, where missionaries have been working only a comparatively short time, and in Yunnan, where there are only 18 foreign missionary men and 35 women, including wives.

Another evidence of growth in the strength of Christianity in China is shown by statistics pertaining to the money contributed by Chinese Christians to the support and extension of the Gospel. (See Table III.)

TABLE III. INCREASE IN CONTRIBUTIONS OF THE CHINESE CHURCHES (PROTESTANT)

	Mexican
1876	\$ 9,571.92 ⁽¹⁾
1889	36,884.54 ⁽²⁾
1906	301,263.00 ⁽³⁾
1912	356,749.00 ⁽⁴⁾

It will be seen that the contributions of the churches have risen from (Mex.) \$9,571.92 in 1876 to (Mex.) \$356,749 in 1912—a thirty-sevenfold increase in gifts as compared with less than a sixteenfold increase in membership during the same period. It is gratifying to find that the per capita contributions of the Chinese Christians have steadily increased: 71 cents (Mex.) for each member in 1876; 99 cents (Mex.) in 1889, and \$1.23 (Mex.) in 1912. These facts are an indication of healthy development and show that the Chinese Church is becoming steadily more indigenous.

We are now ready to study some of the Christian forces that have been at work producing this wonderful growth in numerical and financial strength. Let me first call attention to the steady increase in the number of missionaries. (See Table IV.)

⁽¹⁾ From "Records of the Missionary Conference held at Shanghai in 1877," p. 485, a.

⁽²⁾ From "Records of the Missionary Conference held at Shanghai in 1890," p. 735.

⁽³⁾ From "Records of the Missionary Conference held at Shanghai in 1907," p. 782.

⁽⁴⁾ From figures contained in Cochrane's "Survey of the Missionary Occupation of China," 1913, and tabulated by D. W. Lyon.

TABLE IV. GROWTH IN NUMBER OF PROTESTANT FOREIGN MISSIONARIES IN CHINA

Year	Men	Wives	Unmarried Women	Totals
1876 (1)	238	172	63	473
1889 (2)	589	391	316	1296
1906 (3)	1443	1038	964	3445
1912 (4)	1932	1401	1361	4694

From this chart it will be seen that in forty-two years' time the increase in the number of foreign missionaries in China has been tenfold; fewer than 500 in 1876, and nearly 5,000 in 1912. In passing, it is of interest to note that whereas the increase during this period in the number of married and unmarried male missionaries has in each case been only a little more than eightfold, the number of unmarried women has grown nearly twenty-twofold, until now there are almost as many unmarried women missionaries in China as there are wives of missionaries: a splendid illustration of the new woman devoting her larger liberty to the highest of callings!

But the growth in the number of foreign missionaries, encouraging as it has been, is not the most hopeful fact regarding the forces at work. Look at this next chart. (See Table V.)

TABLE V. GROWTH IN NUMBER OF CHINESE CHRISTIAN WORKERS

Year	Ordained Preachers	Unordained Preachers	Total Preachers	Bible Women	Grand Totals
1876 (5)	73	596	669	92	761
1889 (6)	211	1266	1477	180	1657
1906 (7)	345	5722	6067	887	6954
1912 (8)	690	6547	7237	1258	8495

Thus, the increase in the working staff of the Chinese Churches during these forty-two years has been from 761 to 8,495, or elevenfold! Surely this fact has had much to do with making possible the facts set forth in Tables I and III: if the number of Chinese preachers and Bible women had not increased elevenfold it is very improbable that we should have had a fifteenfold multiplication in the number of communicant Christians in the same period, or a thirty-sevenfold growth in Chinese contributions.

Let us now notice the red and the black figures on the map. The red ones show the number of Chinese Christian workers in each province, and the black ones indicate the number of foreign missionaries. Here they are. (For these statistics see Table VI).

(1) From "Records of the Missionary Conference at Shanghai in 1877," p. 487.

(2) From "Records of the Missionary Conference at Shanghai in 1890," p. 735.

(3) From "Records of the Missionary Conference at Shanghai in 1907," p. 782.

(4) From figures contained in Cochrane's "Survey of the Missionary Occupation of China," 1913, and tabulated by D. W. Lyon.

(5) From "Records of the Missionary Conference held at Shanghai in 1877," p. 485, a.

(6) From "Records of the Missionary Conference held at Shanghai in 1890," p. 735.

(7) From "Records of the Missionary Conference held at Shanghai in 1907," p. 785.

(8) From figures contained in Cochrane's "Survey of the Missionary Occupation of China," 1913, and tabulated by D. W. Lyon; the number of ordained preachers being estimated according to the proportion that obtained in 1909, as given in the "World Atlas of Christian Missions."

TABLE VI. DISTRIBUTION OF PROTESTANT CHINESE CHRISTIAN WORKERS AND FOREIGN MISSIONARIES IN CHINA IN 1912

Name of Province	Number of Chinese Preachers, ordained and unordained	Number of Chinese Bible Women	Number of Foreign Missionary Men	Number of Foreign Missionary Women, including Wives
China Proper				
Anhui	129	12	50	72
Chekiang	647	114	125	201
Chihli	537	111	150	194
Fukien	1400	458	117	278
Honan	219	32	97	142
Hunan	319	22	116	144
Hupeh	361	64	141	171
Kansu	24	8	18	35
Kiangsi	134	39	63	126
Kiangsu	414	52	237	352
Kwangsi	52	12	20	25
Kwangtung	1042	185	254	298
Kweichow	23	5	13	16
Shansi	214	25	80	99
Shantung	804	51	148	193
Shensi	119	16	42	57
Szechwan	358	50	193	256
Yunnan	38	2	22	22
Manchuria ⁽¹⁾	403		54	70
Totals..	7237	1258	1940	2751

Looking at the red figures (the first two columns in Table VI), you will notice that there are eight provinces that have more than 350 Chinese preachers and more than 50 Bible women each. Two of these have each more than 1,000 Chinese preachers (Fukien and Kwangtung); three others have each more than 500 (Shantung, Chekiang, and Chihli); one has more than 400 (Kiangsu); while the remaining two have more than 350 each (Hupeh and Szechwan).

Looking at the black figures (the last two columns in Table VI), you will see that the same eight provinces stand highest in the number of foreign missionaries, ranging from a total (men and women, including wives) of 312 to a total of 589 to each province. Two provinces have each more than 200 male foreign missionaries (Kwangtung and Kiangsu); four have more than 140 each (Szechwan, Chihli, Shantung, and Hupeh); the remaining two have more than 115 each (Chekiang and Fukien).

At this point it is instructive to turn back to our second chart (see Table II), and to note that the very same eight provinces as these we have just been noting have also the largest number of communicant Protestant Christians. Two of them have more than 28,000 communicants each (Kwangtung and Fukien); two have more than 20,000 each (Shantung and Chekiang); two others have more than 10,000 each (Chihli and Hupeh); while the remaining two have more than 6,000 each (Kiangsu and Szechwan).

In general, therefore, the number of communicants hold a direct proportion to the number of foreign missionaries and Chinese preachers. It is to be noted, however, that the province of Kiangsu, which, chiefly for executive and administrative reasons, stands sec-

(1) The figures for the other dependencies of China (Tibet, Mongolia, and Chinese Turkestan) are not available.

ond in the number of its foreign missionaries, ranks sixth in the number of its Chinese preachers and seventh in the number of its communicant Christians. Szechwan, too, because of its size, has a comparatively large number of foreign missionaries, ranking third in this respect; but as the missionaries have been at work a shorter time there than in the other provinces under review, Szechwan stands eighth in the number of Chinese preachers, and also eighth in the number of communicant Christians. Fukien, on the other hand, stands eighth in the number of foreign missionaries, but since it is first in the number of Chinese preachers, we are not surprised to find it second in the number of its communicant Christians.

We may conclude, therefore, that where, for any reason, there is a divergence from the normal in the ratio of foreign missionaries to Chinese preachers, the number of Christians will adhere more closely to the proportion expressed by the number of Chinese preachers than to that of the number of foreign missionaries. In other words, where the work of the missionaries has not resulted in a large number of Chinese preachers we may expect to find the number of communicant Christians also comparatively small. What better proof do we need of the pivotal place held by the Chinese preachers in China's evangelization?

We ought perhaps to pause long enough here to receive an impression regarding the magnitude of the unfinished task. In the Province of Chekiang, where our second chart (Table II) shows us that we have the largest proportion of communicant Christians (182 to every 100,000), there are still only 56 communicant Christians and one Chinese preacher for every 30,581 people. In Fukien each Chinese preacher has on the average a parish of 47,800 people, among whom there are in all but 57 communicant Christians. Even in Kwangtung, where the proportion is better, there is but one Chinese preacher for every 16,340 of the population, in the work of winning whom he has the help of but eighteen other communicant Christians. Truly, "the fields are white to the harvest, and the laborers are few."

The solution of the problem that is before us, therefore, lies in praying for more laborers. In America we have come to regard the colleges as the chief source of supply for leaders in Christian work, at home and abroad. It is this very fact that led the founders of the Volunteer Movement for Foreign Missions, under whose auspices we are met, to make this from the outset a *student* movement. In China there are, as in America, two classes of educational institutions to which we may look: the government schools, and the Christian schools. Let me now call your attention to this interesting chart (see Table VII):

TABLE VII. GROWTH IN NUMBER OF PUPILS IN CHINESE SCHOOLS HAVING GOVERNMENT RECOGNITION⁽¹⁾

1902	1,274
1903	31,378
1904	102,767
1905	200,401
1906	547,064
1907	921,020
1908	1,301,168
1909	1,625,534

It is surely gratifying to everyone who loves China to note the rapid development in facilities for education under government auspices. The statistics before us are not sufficiently analyzed to enable us to know how many students are already in the higher educational institutions. But for our present purpose it is not necessary that we should know. When we recall the facts related by Mr. Sherwood Eddy in Convention Hall, that less than a year ago more than 70,000 Chinese Government students listened attentively to the Gospel message as presented by himself and Dr. Mott, and that 7,000 of these took the threefold pledge to study the Bible, pray to God, and follow the light of truth as far as it might lead, and that already more than twelve per cent. of these 7,000 have shown their sincerity and perseverance of purpose by coming to the definite decision which has led them to unite with some Christian Church—when we recall these facts, how can we fail to make use of our consecrated imaginations and picture to ourselves the multitude of Government students who, sooner or later, will offer themselves gladly to the service of Jesus and the proclamation of His saving truth?

Let us now turn to the statistics of Christian Education in China (Table VIII).

TABLE VIII. GROWTH IN NUMBER OF STUDENTS IN MISSION SCHOOLS IN CHINA

Year	Male		Female		Totals
	Boarding	Day	Boarding	Day	
1876 ⁽²⁾	883	2,991	794	1,307	5,975
1906 ⁽³⁾	12,376	35,378	2,761	7,168	57,683
1909 ⁽⁴⁾	14,061	21,545	7,642	8,452	51,700

For meeting the emergencies of the near future the Chinese Church has no riper field in which to recruit her officers than these very mission-schools. It is in these schools that she will find the largest number of immediately available and well-equipped Christian preachers and lay workers. May we not confidently expect that a relatively high percentage of the 14,061 young men in mission boarding-schools will enter the service of the Chinese Church, and that an equally large proportion of the 7,642 young women who are receiving similar training will become leaders in the manifold activities of the Church?

⁽¹⁾ Translated by Dr. P. W. Kuo from the Third Year-Book, issued by the Central Board of Education of China, 1910.

⁽²⁾ From "Records of Missionary Conference at Shanghai, 1877," p. 485 a.

⁽³⁾ From "Records of Missionary Conference at Shanghai, 1907," p. 783.

⁽⁴⁾ From "World Atlas of Christian Missions," 1910, p. 104 (not including "Unclassified Schools").

Other speakers will emphasize the place which such students as yourselves, who have gone away from your home-land for your higher education, must hold in China's evangelization. Suffice it now reiterate the obligation that rests upon us at this time and hereafter to concentrate our prayers and our persuasions on the student class; for it is from their ranks that the Chinese Church must draw the majority of her leaders.

We have reviewed the progress of Christianity in China, and have seen something of its present status; we have even peeped into the future with its problems, possibilities, and inevitable responsibilities. But, after all, the whole matter becomes personal; we must realize that the best way in which to relate the past to the future is by devoting ourselves sincerely and unreservedly to finding our own individual places in China's evangelization.

THE MISSIONARY IN CHINA AS AN EDUCATIONIST

THE REVEREND JOHN W. CLINE

President of Soochow University, Soochow, China

THIS Volunteer Convention is a magnificent inspiration, but to many of us a very large factor in the inspiration comes from this splendid Chinese delegation. The first view I had of you in the Convention Hall moved me deeply, as I thought of the tremendous significance of it all to China—your presence here, and the conditions that made your presence possible.

I am sure all of us feel that China ought to have the very best that the world can give. We should be very poor students of the situation if we did not think China altogether worthy of this, remembering her past or thinking of the possibilities of her future.

We shall agree without doubt that the best thing we could possibly do for China would be to help plant Christianity effectively in the life of her people, which would mean to render the Christian conception of life, the best and richest conception of it, operative in all departments of life among the whole people. The Christian Church has been wise in her method of propaganda of the Gospel in China in not going there simply to heal or simply to teach, or simply to preach, but in trying to express the comprehensive relation of the Gospel to all men and to the whole man—the wholeness of it. The several methods of modern missionary operation are in no sense water-tight compartments, each standing over against the others, and each expressing a result complete in itself; they are simply methods of operation—the application of the Gospel to a people in such a way that its comprehensive benefits may be realized.

We believe it has been wise to project Christian educational institutions in China. The reverence of China in the past for learning

and for the teacher has furnished an approach to the minds of the people at once easy and intelligible. It would have been a disastrous pity to disregard this, for if the education of the past has had its defects, it has nevertheless been powerful in affecting the ideals of the people.

The work of Christian education has been able to express Christianity along lines that controlled the nation's thinking and could hope to settle deep conviction where conviction could find its largest expression. In that way we could hope that the truth would reach the consciousness of the people and typify its life. An authority high in the Roman Church has been reported as deprecating the comparative failure his Church has made in comprehending this truth and the consequent loss of permanency in its hold on the people as a whole. This was brought out in contrast to the course pursued by Protestant missions in China.

We are strong in our confidence that the work of Christian education in China results in a fuller Christian life for that country. It is no end in itself, but it serves to express the application of the Gospel to men. With the exhibits of this Conference before us, showing the work already done and the largeness of the field for future efforts, we should have strong faith in the results of all these efforts.

It is not a work of destruction, but an effort to help to conserve all the good and build up that which is still better. Not to destroy, but to fulfil is our attitude to all truth. So the attitude of Christian education in China to State institutions is in not the slightest degree antagonistic. We pray and we labor that they may increase in number and efficiency. We desire to coöperate in every possible way in all honesty and frankness in realizing the result. The better they are, the better we shall be able to do our work. The fields ought not to be mutually exclusive. We believe we shall be able to furnish to the national scheme real service in standardization along many lines and we crave a community of effort in this great work. We desire not to patronize, but to serve.

This is already being done in various ways: in coöperation and affiliation in various student activities, and in organization of educational associations. This ought to prove to be the beginning only. We fully understand that China's evangelization must be accomplished by the Chinese people. It must be typified by Christian institutions of education, by ministers and by social workers, and by men in all walks of life who live and work with the Christian conception of life. The people's life must be standardized by Christian truth, so that it shall be Christian. Hence we must do our utmost—Christian educators, Chinese and non-Chinese—to develop not simply this ideal, but the men and women who can make it effective. This affects all good work, the work of the ministry and of the laity. This is our aim in all our Christian institutions, and

not simply in the one in Soochow that I am privileged to represent.

The great encouragement in this work is the increasing number of our best young men and young women who have caught the mastering conception of fellowship in service. We are realizing a higher grade in the Chinese ministry and we are turning out an average of well-equipped men and women to serve China in building up the Christian life. We crave the coöperation in effort and sympathy of you who will be so highly privileged among your people. May it be that we shall all serve, and serve together.

THE MISSIONARY IN CHINA AS AN EVANGELIST

THE REVEREND ABRAM E. CORY

Secretary of the Foreign Christian Missionary Society, and for Twelve Years a Missionary of That Society in Nanking, China

IN UNDERTAKING to speak on the missionary as an evangelist, I want to bring to your attention the new construction put on the word "evangelist." When I went to China, we thought of a man who said he was going to take up evangelistic work as doing the preaching himself. That was practically the full meaning of "evangelist" at that date, but it has come, I think, to have a very different meaning. No missionary in China ought to lose the passion for winning souls, but I believe his chief task is to make roads for the Chinese workers to travel over later. I want to make clear this distinction, and this conviction, that the missionary who is to be useful in China should so understand his task: he is making roads; he is simply a John the Baptist, preparing the way for the Chinese preachers and leaders who are to follow.

I want to make clear the fact that the division into educational, medical, literary and evangelistic work, has been one of the most misleading divisions ever used. Professor Cline is just as much of an evangelist as I am, or as is any man who gives himself to the work of preaching in China. Any man who goes as a missionary to China should have the conviction that his task is evangelization. It matters not what special work he has responsibility for, he is to win souls.

Then, it is given this foreign missionary to be a "road-maker," or a trainer of evangelists. I think we need not raise a distinction now between American and Chinese. The distinction is largely one of training. The man to whom the larger training has been given is the one qualified to go into China, and lead the people to know the word of God, the Bible. Know God's Word! If I have any one thought of what is involved in becoming a Christian leader, or a winner of souls, it is to know God's Word.

I think one of the greatest offices, one of the greatest privileges, of a man who goes to China as a missionary or Christian leader is

to be a teacher of prayer. We ought to know that one of the greatest works of the man who goes into China is not only to win men for Jesus Christ, but to have continued communion with Jesus Christ in every way.

In conclusion, I want to emphasize another word, and that is: the missionary as a leader. If I am a mind-reader this afternoon, I dare say that when we come to talk of missionaries as leaders, unconsciously the bristles rise on our backs! We say, "Why do we need foreign leaders?" Here again, we have not had the right understanding regarding leadership in that land. There is a great difference between the leader and the "boss." I want you to know that the only way the leader in China, be he foreign or be he Chinese, can lead, is by being so deeply in sympathy with the Christ-life, and by having such a passion for winning souls, as will keep him a step in advance of his work. It is not a question of class or of race; it is a question of the desire to give ourselves for the seeking and saving of the lost.

THE OBJECTIVE OF THE MISSIONARY IN CHINA

THE REVEREND WILLIAM NESBITT BREWSTER, D.D.

Boston School of Theology; Missionary of the Methodist Board of Missions to Fukien Province, China

A CONCRETE church in any land must be indigenous. Here are little pot-plants that are called "palms." In Singapore twenty-five years ago I got a pain in the back of my neck trying to see the tops of palms towering a hundred feet in the air. These cost more than those; but these have no cocoanuts. They are just to look at. These are exotics; those were indigenous.

Some people think "once exotic, always exotic." That depends. I have seen Chinese laugh at me for eating sweet potatoes. They said, "Potatoes are poor folks' food." But sweet potatoes were once foreign in China; their name is "foreign tuber." Now these, once exotic, are the most indigenous plants in South China, food for the poorest. We have to renew our American vegetable seeds every year or two in South China, or they do not grow well. Often the seed costs more than the vegetable is worth! If sweet potatoes had to be grown that way, they would be a luxury for the rich, as much as "bird's-nest soup." Our work as foreign missionaries is to bring the seed, and to cultivate it, that it may take to the soil like sweet potatoes and become the commonest thing in the country, that every man, woman, and child may "all eat and be filled."

An indigenous Church will be a union of the various foreign bodies into one self-governing "Church of Christ in China." We cannot get union by one Church absorbing another. In our Hinghwa Mission we have had a corner which is Amoy-speaking. We have

tried for years to persuade our Methodists there to become Presbyterians, because the Presbyterians are located where that dialect is used and can take care of the work better than we. But our people will not listen to it. They say, "We will go with these Presbyterians into a union Church of Christ in China; but we object to being swallowed."

Some may object, "The Church should first be self-supporting before being allowed to be self-governing." But let a Church be self-governing and it will much more rapidly become self-supporting. The wealthy woman who has a child of her own will gladly perform for it the most menial tasks; but offer her a thousand dollars a month to take care of another woman's child, and she will feel insulted. We cannot reasonably expect Chinese Christians to make great sacrifices to lighten the burden of the foreign Missionary Society; but when the Church is their own they will go to any possible length of needful service.

But what of the foreigners? Well, our business is to make ourselves unnecessary as soon as possible. The truth is, if we have that spirit, we shall be welcomed the longer.

There are dangers in all this. You young people need to beware lest you get the idea that because you know more about some things than most of the Chinese people of your acquaintance, you have no need of instruction from foreigners. The wisest man is the one who is glad to learn from anybody that can teach him. The foreign missionary and the Chinese Christian can work together to mutual advantage for many years to come, if each is the pupil of the other, as well as each the other's teacher; for each knows a great deal that the other ought to learn. In this relationship the foreigner will help, not hinder, the establishment of the Chinese indigenous Church.

The greatest of all needs in this work is that the best-equipped young men and women of China will give their lives to the Christianization of their own people. We have seen here by this map and these charts that there are provinces that are fairly well occupied, with more than one thousand Chinese evangelists, while other provinces have almost none. It is a part of your great task to go to these new fields and carry the Gospel to every part. This pioneer work must be done by the ablest men, as well as the most zealous. In the Revolution there were bands of young men called "dare-to-die" companies. What kind of soldier is he who does not "dare to die"? This is a greater warfare than the Revolution. It calls for greater sacrifice. It offers higher rewards. This conquest for the cross appeals for the "dare-to-die" men to enlist to-day. There can be no indigenous, conquering Church in China until we have that kind of Chinese leadership in large numbers. We expect it of you; and I believe we shall not be disappointed.

THE CHINESE CHRISTIAN CHURCH

TIEN LU LI, B.A.

Of Vanderbilt University

WHAT is the justification of the Chinese Independent Christian Church? some one would ask. The answer would be that the Independent Church is nothing more than an inevitable upshot of natural evolution, and a resultant of the process of time. A baby at first is carried around in his mother's arms, then we see him toddle by her side. Then he stands alone, walks by himself; he goes fast, he runs faster than his mother, and at last he lends a helping hand to his parent in her old age. This is not intended as a reflection on the mother Church by implying that she is drifting fast to a stage of decline.

But the time has come, if the Chinese Christians are to be a dynamic power and an active factor in the evangelization of China, to realize that they can be so only when the Chinese Christian Church is independent of all missionary denominations. If we wish to hasten the day that the majority of the Chinese population may be reached by salvation through the Gospel, we should remember that the Chinese Christian Church is the only organization under which all the people, high and low, can be approached. As missionaries are more or less handicapped by our language, our customs, and our usages, therefore the greater part of the evangelistic work in China must rest upon the shoulders of the Christian Chinese. All the way through, this has been the policy of the mother Church, and the object at which its people have been aiming. Moreover, if there should be in China a Church Union, instead of 250 or more denominations antagonistic toward one another, this union can be brought about only under the name of the Chinese Christian Church.

Though not without wind and storm, yet finally, the Chinese Christian Church has come to a realization that not by a revolution against the mother Church, but with her consent and approval, can it realize its fullest development. To show the affectionate feeling of our mother Church toward the new Church, I can do no better than to quote Dr. W. A. P. Martin's phrase, which he used more than once in addressing a great congregation of Chinese Christians, —the words of John the Baptist: "He must increase, but I must decrease."

The Chinese Christian Church has already been established in several places in China that I know of. There is the Shanghai Chinese Christian Church, of which the Reverend Yu Kuo Chen is the pastor; the Chinese Christian Church in Tientsin, of which the Reverend Liu Kuang Ching is the pastor; the Chinese Christian Church in Peking, of which the Reverend Meng Chi Tseng is the pastor. This movement has been organized since 1900, and success has already favored us with her encouraging smiles. But whether

this new-born organization is predestined to short life or longevity still remains a problem for us as warm-hearted Chinese to solve.

Two things are indispensable to an organization if it is intended to exist or prosper. They are activity and subsistence; in other words, men and means. The most important part of the former is the guiding activity embodied in the person of the leader, and the most essential features of the latter resolve into the one-and-all element of finance.

In order to make the first subject more explicit, let us discuss the matter of leaders under two different phases. First, What kind of leaders do we need? Secondly, How can we get them?

Take those pastors of the Chinese Christian Churches I have just mentioned, and recount their history briefly, and we shall know what we need from what we have. Who is this Pastor Yu of Shanghai? Three years ago he was the leader of the campaign for presenting three Bibles to the Prince Regent, the Emperor Hsuan Tung, and his mother Fu Chin (costing \$700 Mex. each). Who is the Reverend Meng Chi Tseng? He is a graduate of the Tung Chow College, near Peking, and has been for several years a well-known and most-beloved pastor at Pao-tingfu, where he was a secretary of the Sunday-school Union, helping Dr. Tewksbury in translating Sunday-school books. Who is the Reverend Liu of Tientsin? He studied in Peking University and was graduated at the head of his class. He has been three years pastor in the Asbury Church of the Methodist Mission in Peking? He is the author of the book entitled "Concordance of the Major and Minor Prophets." It is no exaggeration to say that the Chinese Christian Church has the very cream of Chinese Christian scholars, and the flower of the Chinese ministry. We need the very best for the Chinese Church. By the best I mean those that have had a thorough education and have a sound and orthodox opinion of the Christian doctrine; strong in initiative, yet slow in decision; deliberate, but not irresolute; patient and long-suffering; emitting inspiration and encouragement to the disheartened, yet never disheartened themselves; and yielding unreservedly their whole being to God and trusting Him for wisdom and strength. Such are the men we need as leaders of the Chinese Christian Church.

How can we get such leaders?

1. By seeking for those that are well prepared or qualified for the present, getting them to join the Chinese Christian Church, and employing them in substantial work if possible.

2. By paying a good salary—I mean an amount necessary for a decent living as a minister of a congregation.

3. By coöperating with the mission-schools in educating those inclined toward entering the ministry.

4. By getting them from among the Chinese students who are studying abroad.

In the matter of finance, let us make a few inquiries. What is the present condition of the Church contributions among the Chinese Christians? By looking over the statistics⁽¹⁾ of the missions in China we can have some idea of how the Christians are doing in our country:

	1910	1911	1912
Members and Probationers	\$278,628	\$287,809	\$324,809
Contributions	298,687	297,976	320,900
Congregations			2,995

Take, for instance, the Peking Methodist Church: Three years ago three fourths of the forty dollars of our pastor's salary was given by the missionaries of that congregation, while the native Christians gave only one fourth of it. After 1911 the missionaries reduced their contributions to one fourth and the native Christians increased theirs to three fourths. As a result of a further increase the Methodist Church in Peking is now paying the salary of an assistant pastor besides the fixed salary of the regular pastor.

How much money do we need to run a Church? For every Church in China to-day we need annually \$360 for the average salary of the pastor. The rent of a house of worship would average \$360. (The building of a church to hold one hundred people would usually cost \$1,000, including furniture; but for the present it is always a money-saving policy to rent a house rather than build one.) Totally, it would not exceed \$800, allowing nearly \$100 for running expenses. This is the maximum calculation. Sometimes the total would not cost more than \$300 in many places.

How can we raise the money?

1. By subscriptions from rich friends. For instance, Mr. Chang Po Ling, the founder of the Chinese Christian Church in Tientsin got for that Church three thousand dollars last year from the subscriptions of his personal friends and some local officials.

2. By regular contributions, weekly, monthly, or yearly. From the statistics we have seen that the average contribution for each member is one dollar a year. We have now about 300,000 members and 3,000 congregations. If we can double the amount each member gives toward the support of the Church, then 100 members of each congregation will give \$200 a year, which is a fairly good salary for most country preachers.

3. By special contributions for special undertakings.

RELIGIOUS EDUCATION

H. J. FEI, B.A.
Of Yale University

OF ALL the problems of the future Church of China that of national religious education seems to me to be the most important and most fundamental. For, in the first place, it is the religious

⁽¹⁾ Compare Table I, on p. 20, and Table III, on p. 22.

life of the individual members that is to make the Church in the end; and, in the second place, it is religious education that possesses the greatest, closest, and most direct force for molding this religious life.

Organization, administration, evangelization, philanthropy, finance, membership, and many other problems of the same nature, are either the means for which religious life is the end, or the branches of which religious life is the root. Some of them are Church problems, the solution of which has not the least value unless it is for the purpose of establishing religious life on a firmer basis, and some are problems a solution of which is possible only after our religious life is firmly established. In a word, the religious life of the individual members of the Church is the center, the essence, the life, and the very soul of the Church, and, therefore, the problem of religious education, which has the greatest control over it, is also the most important problem of the Church.

But do we have adequate religious education in our churches now? We have conferences, meetings, conventions, services, and other forms of religious gatherings, but they are mainly devotional and very little educational. Of course, we have also Bible-classes and Sunday-schools, which are primarily for the purpose of religious education; but none of them is equal to the task, nor are all of them combined. Students are ill classified; teachers are either poorly trained or not trained at all; text-books are not well selected, and the whole organization, arrangement, management and direction are not adapted to the need. But how unfortunate, and what a shame it is, that, whereas we have done so much in hundreds of schools, high and low, public and private, for the teaching of geography, arithmetic, story-telling, playing, singing, and money-making, we are still far behind in our effort for the teaching of the Bible, the best of all books, and the best of all science, art, music, and history! In other words, we have utterly failed to do our full share toward the development of this all-important phase of life, and our failure is all the greater if measured by the amount of energy we have spent for the minor things of life.

The problem that is most urgently and most immediately confronting us, then, is how to revolutionize, reorganize and improve the existing system of religious education, in order to lay a true foundation in the young, the old, and every other member of the Church. But at this Convention we can do no more than merely raise the question, leaving it to be answered in the near future. And while collectively all of us present will be responsible for finding the answer, each one individually, to be very sure, is more responsible for the work than many Christian men and women at home in China combined.

THE CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION
AS A FORCE

MR. Y. T. CHIU

Of the University of California

THE Chinese Young Men's Christian Association has done excellent work during recent years. It is progressing rapidly, and people at home begin to see the important things it is doing toward making China a civilized Christian nation. Let us now consider some of the things the Chinese Young Men's Christian Association has done.

In the first place, it helps the Churches to unite. It encourages associate members to become active, thus increasing the membership of the different Churches. The Bible-classes and occasional lectures on religious topics give opportunities to the spiritual awakening of such people as do not know Christ, and also of those that are Christian only in name.

Secondly, it leads young men into the right kind of life, and gradually develops growth of strong Christian character. As young people are sometimes tempted to do wrong when their minds are unoccupied, or when they are at leisure and do not know the right way to spend their time, they are apt to get into bad company. Not only do they waste their time and money, but they also abuse their bodies and ruin their minds. But in the Association building they can share in wholesome play, and learn how to make their bodies and minds strong.

Thirdly, it gives the opportunity for both Christian and non-Christian people to come together and become good friends. Here, personal work can be done. As it is the duty of every Christian to show friendship to those who are not Christians, he should do his best to help them and do what he can for them, making them understand that the best and most helpful friend we can have is Jesus Christ.

Fourthly, it affords the people a good Christian influence and helps them to understand that without the spirit of Christ the Association would not have accomplished so many things for the benefit of the people.

From these facts we see that the Chinese Young Men's Christian Association is not only supplying the young their spiritual needs, but is also paying attention to the care of their bodies and the development of their minds. To make the body strong and healthy is very essential, for it is the "temple of the Holy Spirit." So we earnestly hope that all students expecting to return from America will do their best to help the Chinese Young Men's Christian Association.

OUR UNPRECEDENTED OPPORTUNITY AND RESPONSIBILITY

PROFESSOR W. K. CHUNG

Dean of Canton Christian College, Canton, China

WITH the various charts before us showing the growth of Christianity and the amount of work yet to be done in order to establish the Kingdom of God in our country, we all ought to feel encouraged to move onward with the banner of Christ. It offers encouragement, opportunity, and enthusiasm. One thing I regret to mention, by way of passing, is that not a few missionaries returning from China present not the favorable features, as shown here, but lay exaggerated emphasis upon the loathsome and miserable conditions of China before the American public. As a result, both the Chinese students in this country and the American friends who are interested in the welfare of our country are greatly discouraged. We have the comfort, however, that an excellent report like this overweighs the minor misrepresented one.

It is natural that our Republic, being in its cradle stage, especially under the present situation, should face many difficulties and countless discouragements. Students would undoubtedly meet with the same upon their assuming responsibilities in China. But let us ever remember that hard time is good time and hard work is good work. And religious work is the best and most honorable kind of work that anyone can undertake.

With the exception of (Chinese) Turkestan, Mongolia, and Tibet, China, in time past, never has had a regular and properly recognized religion. Even the so-called religions, such as Taoism, Buddhism, and Mohammedanism, lost their original influence and power in China on becoming mixed with the idolatry. The false religious leaders need not be considered. But even the true leaders at their best have been, and still are, mere hermits—that is, they have been and are out of all connection with the secular world.

Within the last decade many Confucian scholars have been trying to establish Confucianism as a religion. Although this movement does not help the people as a whole better to understand or follow the teachings of Confucius, yet it has impressed them with the necessity of having some kind of religion. Still more recently has there been the movement of trying to have Confucianism made a State religion in China by a few self-recognizing Confucian advocates. But the majority of the educated class who embrace modern ideas have given it a strong but reasonable attack, and immediate but peaceful suppression. Hence, it is evident that the idea of religious liberty has sprung up among those Chinese citizens that conceive the true spirit of democracy and the proper function of religion. With the fresh idea of the need of religion, and the indis-

pensable right of religious liberty, we are confronted with the best opportunity for Christian work.

Superstition and idolatry, which have been prevalent among our people, have been largely done away with through the faithful labor and untiring energy of the missionaries and the native Christian workers. Even the student and the teacher will help break them down. Such a task can be easily done. But the most difficult part of Christian work is among the old Confucian scholars, and the educated class, who are either indifferent to religion or atheistic.

To accomplish this successfully, higher education should be encouraged as a means. Up to a few years ago schools were opened by missionaries in our country; but their standard has been more or less primary, and the government and private schools have caught up with them, or have reached even a higher plane than they in educational efficiency. Realizing this situation, higher education has been begun successfully, under the missionary boards, by the Peking University in the North, the Canton Christian College in the South, and St. John's University, lying between the two.

The purpose of these high institutions is not merely to produce Christian followers, but mainly and primarily to produce Christian leaders. For the vastness of the country and the overwhelming mass of the people call urgently for an unceasing supply of strong leaders. Fellow students, you are the privileged class, hence your responsibilities are greater. This Convention prepares future Christian leaders for the missionary field. It prepares you also to be leaders of leaders in our native land. This is a golden opportunity, and let no one present overlook it. I hope that our students present, on their return to China, will serve out the purpose of this Convention.

DISCUSSION AND COMMENT^(*)

IF CHINA is to be evangelized at all, it must be by the Chinese. It is your duty and my duty. If China is not saved, the blame surely belongs to you and to me. It is necessary for organizations, such as Churches, to preach the Christian ideals, but it is through us that the Christian ideals are to be manifested. I was impressed with the fact that so many people, foreign students and Chinese students in this country, are entering into so many different lines of work and so few into the ministry, which is needed as much as any other work. It is just as high and necessary as any other line; so I hope that many people will respond to the call of the Christian ministry, which is the ministry of the soul, and is necessary for the uplift of the community, because religion is necessary for the community.

(*) It is deeply to be regretted that the reporter failed on the second afternoon to secure the names of those who took part in the Discussion.

I WONDER whether the time will not be more profitably spent if we know what this problem means to every one of us, what responsibility we must shoulder as citizens of China. We, as any other group of students, are very apt to make criticisms of the work that is being done by the missionaries; but we must remember that, although the ultimate evangelization of China must be by the Chinese, we ought to appreciate the purpose and motive of the missionaries, which I believe is as pure as it is simple. We must also realize that they are handicapped in many respects. Therefore, we must acknowledge that it is for you and me to look at the situation earnestly and not be misled by the somewhat romantic or seemingly easy course before us, but to realize the seriousness of our purpose and the many difficulties we have to confront. Then, if we feel that we are called upon to do the work, in any line, let us enter into it with our whole heart. If we are to be Christian leaders, we must have and we must develop a strong personality. If we have a strong personality, we can influence any kind of people we meet among our countrymen. The question, then, is, How can we develop such a personality?

THE form of Christianity in North America is somewhat different from that in England and from that in Germany; and the Christianity of the modern world is very different from Christianity in past ages.

With the changing age, and changes in the advancement of knowledge, there will be changes in the expression of religion. So, if the religion of Christ is to be established in China and to have influence over the whole people of China, it must be essentially a Chinese religion. That does not mean that Christianity must be recreated in order to be able to satisfy the cravings of the people. The Chinese Church must adapt itself to the characteristics and temperament of the Chinese people as it becomes established. The essential thing is to have men capable of leading the Church that we wish to establish. China is supposed to be a country that confesses Buddhism or Taoism, but how many who profess these religions really know what they are? The Chinese are very careless about studying any religion. If they are to adopt Christianity, they must study it. Christianity must be maintained by people who devote themselves to such studies and interpretations.

WE SHALL have the Chinese Church when the people of China want it. If you want to develop an athlete, you must develop a sense of the need for athletics, and so it must be before you can form institutions. We must educate the Chinese people to the need, and until this is realized we cannot have the Chinese Church. We must create the need.

What is the use of the Chinese Church? One of the greatest things the Christian Church will be the making of Christian citizenship, and by degrees we shall have a national consciousness and national conscience. This is what Christianity will do. A leader must have the power of initiative; not merely to follow what others say, and what is handed down, and what the foreigners have told us. He must be able to follow a line that will be adaptable to Chinese customs and religious instincts.

WHILE it is evident that the ultimate evangelization of China must be done by the Chinese, we cannot afford to overlook the fact that we must have the help of other people, such as missionaries of other countries. America and England are noted for coöperation. We need their help and, while we have courage and strength, we need their encouragement also. We need the experience of the foreign missionaries in our country. We all realize that it is of great importance for us to have expert advice on industrial organization; but religious organization is fundamental of all others. Moreover, in order to propagate Christianity with great success in our country, it must be strong. If it be weakly established, Christianity will be weak at the end. Therefore, we have to look to the constant help and advice of other people if we are to have a successful organization of our Church.

WE ALL recognize the advantage of the establishment of a Chinese Church, but there is also a great danger to be remembered. Religion without a traditional background is a sham. The Catholics are Christians; the Mormons are Christians. If your Chinese evangelist will stand for a church that retains harmful and rotten elements, then your Church is worth nothing. I only wish that, if you people are in favor of the idea of establishing a Chinese Church you will discriminate between those elements that should be discarded and those that should be retained, at the same time keeping as close as possible to the traditions of the Christianity of the West.

SOME seem to be in favor of the Young Men's Christian Association and some in favor of the Church. There are reasons why many educated Chinese look with favor on the Young Men's Christian Association and with suspicion on the Church established by the missionaries. But we need to realize that China is in need of the Christian Church, and if ever she is to have Christianity it is necessary for her to have the Christian Church. We must have leaders who have a good education in order to preach the Gospel. In my opinion, the Christian Church is the most essential of our needs now.

I THINK that from a practical point of view the Young Men's Christian Association is necessary. As we all know, the young men of this age are endowed with surplus energy, and in China, as well as in this country, we have a great many men and boys who have no place to go and nothing to do in their spare time. They should have gymnasiums, oratorical contests, etc., in order to express themselves in the right way and develop a larger force of strong young manhood. The Young Men's Christian Association is necessary. If we have a large number of sick and idle citizens, the nation never can be strong. In order to have a strong nation, it is necessary to develop a large force of young men able to do things.

I WAS very much impressed by the verse just sung: "Like a mighty army moves the Church of God." My brethren, why did we come here to-day? Are we here to meet friends and have a good time together, or have we come on a long journey to see the beautiful scenes of Kansas City? No! Why have we come? We are here to prepare ourselves as an army is prepared for a great battle; we are going out to fight for God. What more important thing is there? We must be united in the love of Jesus Christ, and not divided. So, just now, as we sang, "We are not divided; all one body we," I hope we shall all feel that we are one body led by the love of Christ, united heart in heart, hand in hand, here, this week, and are preparing ourselves by praying together that we may acquire the Holy Spirit from on high. Why have we come here with the foreign friends that have been trying to make us know the love of Christ? We must let all the foreign students know the reason why we have come here. It is Christian love and the love of Christ that have brought us. I should like to say only one thing more, and that is, we must have coöperation if we are to go out as a strong army. We are a part of the great army for the Kingdom of God that will conquer at last.

PART III

PREPARING FOR CHINA'S EVANGELIZATION

(Proceedings of Saturday Afternoon, January 3, 1914)

WHAT FACTORS ARE DOING THE MOST TO CHRISTIANIZE AMERICA?

THE HONORABLE HENRY B. F. MACFARLAND

Of Washington, D. C.; President of the Board of Commissioners of the
District of Columbia, 1900-1910

NEXT to the satisfaction of going to China, where I have wanted to go these many years, is that of seeing you all here. I cannot help thinking of the advantage you have over me in several ways. In the first place, I never was able to go to college. My father died when I was about to enter Princeton. You, I am told, one thousand in all, are in colleges and universities. Then, I never have crossed the Pacific Ocean. You have done so. You speak more than one language, and I speak only one. I wish that I could speak Chinese; then I should look forward to my visit to China with even more pleasure than now.

I think that one of the factors that is helping to Christianize America is the presence of men and women like yourselves from other countries, who have come to our colleges because you believe in our ideals and also in such institutions as are trying to put them in practice. You Christian students from other countries teach us in turn the value of our religion. You remind us of our ideals. You illustrate them to us.

This is called a Christian country, but perhaps some of you friends from across the seas feel that there is a great difference between professed faith and actual living in our country. You see many un-Christian men and women and even many professing Christians who do not live their religion. But remember that this country, like your own, is to be judged not by its worst, but its best; by those who most nearly meet the national ideals. It is good for us that your unspoken appeal to us to put our creed into deeds stirs us to discontent with ourselves; it makes us feel, too, in view of what has been given to us, the sentiment of *noblesse oblige*. It stirs us like the recent awakening of the conscience of this country, and especially of the Christian Church, to our shortcomings; especially

in the sin of unbelief and the sin of selfishness. It is hopeful for us that we have had in recent years such an awakening, and that we are actually facing our sins and our needs with a strong desire to be different. Your silent appeal by your presence, seeking the best knowledge we have, puts us on honor to be the best we know.

Of course, the Church universal and its different agencies are the greatest factor in Christianizing America. Take its operation through the Associations in the colleges of the United States and Canada, represented in this great Kansas City Convention. Consider that nothing else would bring together the representatives of all these institutions, including some of the very flower of their students. Is it not hopeful for both countries, and for the whole world, that such young men and women, soon to take the place of those who are now most active in the Church and the State, should be sitting together in unity of spirit and purpose to carry out the ideals of Christian America? The possibilities of the Christian religion rose before our eyes as we looked out on those five thousand students responding to the impressive appeals made to them from the platform. By their lives in their colleges, by their lives in business and civic affairs, those who remain in this country and Canada will powerfully affect the common life and hasten its Christianization.

We who are older cannot help regretting that we cannot be student volunteers. I was so unfortunate as to be too young to be a soldier in the Civil War, since I was born in 1861, and now I am unfortunate in being too old to be a student volunteer and take a part at the front in the holy war waging throughout the world. What an honor it would have been to be the first national secretary of the Young Men's Christian Association in China, that great and mighty country, like Mr. D. Willard Lyon! But we older people who cannot go to the front can, like those who had to remain at home during the Civil War (and that was the hardest trial of all for patriots), act as quartermasters and commissaries to equip and send forward the recruits for the firing-line.

There is one office which we can all fill, whether young or old, at the front or at the rear, and fortunately that is the greatest and most useful of all. It is that of intercessor, of which we were reminded this morning by Dr. Horton. Nothing that the individual can do to Christianize America or any other country is so important as the exercise of this office. Of course, it cannot be effective if a man is not fit to exercise it. But if he is, there is no limit to its scope or effect. And the shut-in, the helpless, and the poor can bring to pass mighty results.

I suppose you will agree that prayer is the greatest means that the Church can use in its efforts, either here or anywhere else. It is on that that we must depend and to that that we must encourage one another to resort. When we speak of the Church at work in

all its many ways as the greatest factor in Christianizing America or the world, we must always add that it is only because of whatever it may have of the Spirit and, therefore, the power of God Himself. Without Him nothing is possible; with Him nothing is impossible.

Before I leave for another meeting, let me tell you that I am deeply grateful for the opportunity of spending these few minutes with you. It is a great satisfaction to all Christian Americans that our country has treated China, for the most part, with justice and friendliness—that is to say, in a Christian spirit. It gratified us that ours was the first country, through our President and our Secretary of State, to give governmental recognition to your new republic. We are proud of men like President Wilson and Secretary Bryan, and I must mention also Secretary John Hay, whose golden-rule policy not only kept the open door in China, but set us right before the whole world. It is good as we look back to see that we have so little to regret in our dealings with your people, and in looking forward to feel confident that the friendship between the two countries will strengthen as years go by. The Christians of both nations will afford the strongest bond between them. The best tie of all is the tie that binds hearts in Christian love. The fellowship between the Christians of all nations already serves powerfully to maintain peace among the nations, "Peace on earth among men of good-will." And, as their numbers increase in all nations, other countries will be brought closer together in an amity and concord that will make war impossible because they will all be governed by the same Prince of Peace.

WHAT SHALL THE CHINESE STUDENT STUDY TO PREPARE HIM TO HELP IN THE CHRISTIAN- IZATION OF HIS COUNTRY?

PROFESSOR ERNEST D. BURTON, D.D.

Of the University of Chicago

I ASSUME that I am speaking to Chinese students most of whom will not be clergymen when they return to their country, but will engage in various occupations, as teachers, engineers, government officials, etc. But I assume also that those to whom I speak are Christian men who desire to make their lives tell for the welfare of their country through the winning of their countrymen to the acceptance of the religion of Jesus.

Speaking to you from this point of view, I recommend that you govern all your acquisition in this country by these two principles: Get the best that America has to give; get that which will enable you best to serve China on your return home.

There is both good and evil in Western life. Do not learn from us our worst, the existence of which we ourselves deplore, but our best. Of the good things in this country, some will be much more useful to China than others. Acquire while you are here those good things of which China can best make use. Let this thought continually be before you: What *good* things can I acquire while I am in America that will help me better to promote the *well-being* of China when I return?

But let me be more definite and concrete. For there are two things that above all others commend themselves to me as fulfilling the conditions that I have laid down. They are good—the best we have—and they will contribute mightily to the welfare of China. I mean,

1. The scientific spirit, and
2. The religion of Jesus.

Notice that I say not science, but the scientific spirit. For one may study much science and never acquire the scientific spirit, and one may know little of science in the technical sense and yet be permeated with the scientific spirit. Notice also that I say not the skeptical spirit, which refuses to believe except when absolutely overwhelmed with evidence, but the scientific spirit—the spirit of hospitality to evidence and truth, the eagerness to learn what is true, the thirst for reality, the spirit that asks not what are the oldest opinions, not what are the newest or popular opinions, but what does the evidence show to be true? The Chinese nation needs physical and biological science, and the application of them in the field of technology, medicine, education, and sanitation. But far more it needs the scientific spirit, because it is this spirit that opens the door of the mind to all truth in every realm.

So, also, by the religion of Jesus I mean not a body of doctrine, a set creed, or a fixed ritual, but an attitude of soul—the religion that Jesus lived and taught, the religion which still lives in the world, the greatest force for moral welfare and the uplift of the human race that exists in the world.

How, then, can these things be learned? To gain an understanding of the religion of Jesus, I advise you to study the New Testament. Any good course on the Bible that you can pursue under a good teacher, I advise you to take, but especially to embrace the opportunity to study the life and teachings of Jesus; and whatever courses you take to keep in mind that what you seek is the religion of Jesus.

In addition to any such courses of study, and whether you can get them or not, I advise you to learn what you can about the religion of Jesus from the best living exponents of His religion that you can reach. There is nothing in its way equal to the Gospel story of the life of Christ. But there is a unique value also in the living word of the living man. Only let me emphasize the impor-

tance of seeking out the best representatives of the religion you are studying. Find the Christian man who combines in the highest degree intellectual ability, intellectual fairness, openness of mind, and high character; and ask him to tell you what he conceives to be the central, vital elements of the Christian religion. When such men speak in public, go to hear them, and notice what it is that they treat as central and all-important.

But a religion is to be learned not simply from its sacred books, nor from the testimony and interpretation of its living expounders; it is to be judged and interpreted also from its effects. Therefore, while you are in this country, I advise you to study the institutions in which the religion of Jesus has found expression. See what it has led men to do. Look at the churches, schools, hospitals, the multitudinous organizations for the relief of poverty and suffering that Christian men have founded. I saw in a Chicago morning newspaper recently a partial list of the organizations for the relief of poverty in that city. It filled three columns, and even so did not include scores if not hundreds of philanthropic institutions which are concerned not so much with poverty as with suffering. Not all of these were professedly Christian institutions; few of them were directly connected with Christian Churches, but probably nine tenths were directly or indirectly the product of the religion of Jesus. Study these things while you are in this country, that you may judge of the religion of Jesus by the institutions which it creates. You will find many things that you do not approve, which none of us approves. In the exercise of the scientific spirit you will have to take these into account. But in that same spirit you will have to ask how far these things which you do not approve are the product of the religion of Jesus, and how far they exist in spite of it. If you can afford the time and have the opportunity, I would advise you also to take a course on the social expressions of Christianity.

But if you would arm yourself fully for your work as a Christian when you go back to China, I advise you to make yourselves acquainted not only with the institutions of Christianity, but with the men it has produced. And here, of course, you will choose the men who by their lives and character best represent the religion of Jesus. If you wanted to know whether it would be worth while to introduce the telephone into China, you would not examine the poorest, most out-of-date instrument that you could find. You would wish to see the telephone at its best, to decide whether you wanted it. If you wanted to know whether the use of a certain food would develop health and strength, you would not look at a man who had merely tasted it, but never had made any regular and systematic use of it. If you want to be able to tell your fellow countrymen whether it is worth while to adopt the religion of Jesus, you will wish to know what it can do when men give it the best possible chance. So I advise you to get acquainted with the best Christian

you can find, and see what sort of man his religion has made him; then you will be able to say to your countrymen: I know what the religion of Jesus can do when it has a fair chance: I knew Mr. Smith; I knew Mr. Brown.

But again, if you would know the religion of Jesus, you must learn it by experience. That is the surest test of all; that will give you the right and the ability to speak with the greatest authority. Find out all you can about it, and put it to the test of actual living. Drink in the Spirit of Jesus as you see it in the Gospel and as you see it in the best men you know, and then live it out in your life. Carry your scientific spirit into your religion. Work out the problem in the laboratory of your own soul and life. Do not postpone the experiment until you get back home. You will find that new experiments are to be made there, and you will need the results of those that you can make here.

Does it seem to you that I have been telling you how to gain but one of the two things that I urged you to acquire: that I have said much about the religion of Jesus and nothing about the scientific spirit? In fact, I have been speaking of both at the same time. Every method that I have urged you to use for learning the religion of Jesus is at the same time an exercise in the practice, and for the acquisition of, the scientific spirit. For I have urged you to put the religion to the test of scientific experiment. Moreover, the religion of Jesus is itself permeated with the scientific spirit. However bigoted any of Jesus' followers may have been, they have not in this followed Him. He bade man come and see, test things by their results, and believe what approves itself as true.

It is in this spirit that I would have you deal with His religion, and I am confident that if you do so you will go back to China prepared both to live according to the religion of Jesus yourselves, and to commend it in life and word to your fellow citizens in that great Republic.

THE CALL TO THE MINISTRY

JUNG FANG LI, M.A.

Of Drew Theological Seminary

A MINISTER is neither a chicken-lover nor a figurehead, but an ambassador of God, who takes the place of the Israelitish prophets, of the Jewish priests, and of the Apostles of Jesus Christ. Therefore, the ministry is a high office and the call is a great call.

For convenience, I have divided this subject into two parts: First, How does He call? Secondly, Whom does He call?

1. Does He call in a flame of fire, as when He called Moses, or does He call through a sudden light, as in the case of Paul, or does He call through some other processes? Hereby I suggest a few

ways in which the call to the ministry may come in the present day from God to Chinese Christians.

Let us first turn our eyes to the women, who are educated and Christianized to see their freedom and their liberty, their joy and happiness; then to those who are still in darkness, bound by the old customs, knowing nothing about Jesus Christ and the Christian's God, and caring for nothing beyond daily food and clothing. In a larger sense, they are our mothers and sisters. Their ignorance and miseries seem to me a voice crying, "Come over and help us! We need freedom, liberty, and the love of Christ!"

Secondly, see the children that are called the "second-generation Christians," their home education, and their opportunities. They are pure and happy and surrounded by kind and helpful friends. On the other hand, there are millions of children in China, who possess the same inner light or divine spark, the same instincts, which may be developed, and the same individuality or genius; but they are in a certain evil environment from which they can not separate themselves, for the man and his world are one. May we not prepare a Christian home for these children that they also may be pure and happy?

Thirdly, after the Chinese Republic had been formed, thousands of the educated class turned to the truth. They are willing to learn and they thirst for Christ; at the same time they are like sheep without a shepherd. Their eagerness and sincerity seem to me a call to us to enter the ministry.

2. Whom does He call? He calls neither a man of unwilling heart nor a man who feels unfit for this office. He calls those who have a clear and satisfactory idea of the nature of this sacred calling, which Professor Weidner spoke of as the full internal vocation. It includes, first, a tender love to Christ and the souls He has redeemed; secondly, a deep interest in Divine truth, and, finally, an energy that is prepared to consummate the will of God. These are the qualities a minister requires. This is the type of man our God will call.

Brothers and sisters, I am very much pleased to see so many Chinese students preparing for different lines of work. But I shall not cease praying that we may have more men and women to prepare for the work of the ministry.

THE CALL TO LAY CHRISTIAN WORK

MR. JOHN WONG

Of the University of Wisconsin

SINCE the conditions at home do not permit all of us to become ministers of the Church, or to enter the Young Men's or Young Women's Christian Associations as secretaries for life, some of us

must be contented to be merely laymen in the Christian work. Personally, I have a great respect for the lay workers; they are more free to express their thoughts and therefore have, in a sense, a larger opportunity to reach the people from all classes. It becomes evident that any one of us who is a Christian by heart, and who will do Christian deeds irrespective of what position he or she might have entered, is a Christian layman.

Only two conditions need to be touched upon here.

First, these lay workers must be sound in their judgment; for otherwise they might wrongly use their freedom of thought and thus actually hinder Christian works rather than promote them.

Secondly, they must be willing to do what they know to be the best. We are accustomed to see that when it comes to the matter of speaking or of writing, anyone can be as Christ-like as Christ, or as Confucius-like as Confucius himself; but how many are willing to practise what they preach? The lay Christian workers of China must be Christian in deeds, cost what it may, not merely in words or thoughts.

Finally, I deem it to be the supreme duty of the laymen to coöperate with the Church and the Young Men's and Young Women's Christian Associations in all matters, so that the moral and religious foundations of four hundred millions of God's beloved children may be speedily laid and fortified on an immortal and permanent base. Not until then can we call ourselves true Christians.

THE CALL TO THE ASSOCIATION SECRETARYSHIP

MR. KO SENG ZEE

Of Oberlin College

WE ARE all well acquainted with the object and aim of the Young Men's Christian Association. The triangle, with the Book of Life for its background, both symbolizes what the Association stands for and points at the source from which it draws its inexhaustible strength and vitality. There is hardly an important city in the world where there is no Young Men's Christian Association. It stands as a lighthouse to young men sailing over the sea of life, where hidden shoals and treacherous rocks abound and heavy gales and destructive storms rage. The activities of the Young Men's Christian Association are so varied that the casual looker-on sometimes does not understand its purpose and function. Yet the Association has a very definite program to which all its activities are intended to contribute. It is the promotion of Christian manhood, bringing to young men the highest ideals of Christian character and leading them to an understanding of the deeper realities of life.

The aim of the first Young Men's Christian Association organized in London in 1844, was to improve the spiritual welfare of

certain young men, a purpose which they sought to accomplish by meetings of prayer and Bible study. So it is clear that in the very beginning the movement sought to reach the spiritual nature of young men.

The basis of membership in the Young Men's Christian Associations has been made clear in two great historical deliverances.

1. At the First Intercontinental World's Conference, held in Paris in 1855, the following statement, known as the "Paris Basis," was adopted:

"The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples, in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among young men."

2. At the Fourteenth North American International Convention, held in Portland, Maine, in 1869, the following resolution, known as the "Evangelical Test," was adopted:

"Resolved, that, as these organizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus the Redeemer as Divine, and who testify their faith by becoming and remaining members of churches held to be Evangelical. And we hold those Churches to be Evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of kings, and Lord of lords, in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree) as the only name under heaven given among men whereby we must be saved from everlasting punishment and to life eternal."

The "Paris Basis" is a statement, which has repeatedly been reaffirmed, of the essential qualifications an active member should possess, and the objective he should keep in view. The "Evangelical Test" links the Association closely to the Church by leaving with the latter the responsibility for determining whether or not the candidate possesses the essential qualifications.

One of the characteristics which distinguish the Association from the mere social club lies just here: men join clubs for what they can get, men join the Association for what they can give. At the same time it is clear that the educational classes, gymnasium, glee club, and other social advantages offered by the Associations are not merely the means by which men are dragged into Bible classes and Sunday meetings. They are good things in themselves. Men are justified in joining the Association in order to enjoy them and get benefit from them. We are seeking for principles: the

principle enunciated here is that the Association exists to-day because it deals with the spiritual nature of young men and furnishes opportunities for giving, rather than getting.

Our work is, therefore, a religious work. Some time ago a rich man with no interest in religion was asked to contribute to the endowment fund of the International Committee. He declined on the ground that in giving to that department he would be giving to a religious work. His statement was correct. All our work, social, intellectual, physical, is done in order that we may extend His Kingdom among young men.

The young men of the modern city, of the railroad, and other industries, of the army and navy, of the college and of rural communities, form some of the most important fields for effort before the Church. The agency that has been most successful in ministering to the various needs of these largebodies of young men is the Young Men's Christian Association. An Association secretaryship is one of the most inviting fields of labor open to an educated Christian young man.

The adaptability of the Association to different classes of young men is seen from the following list of phases of Association activity:

1. The City Association.
2. The Student Association
3. The Railroad Association
4. The Association for Factory Men
5. The Army Association
6. The Navy Association
7. The Boys' Work
8. The County Work
9. Publication Department
10. Lecture Department

Time does not permit me to go into detail regarding the work of each department, but let me say a word about the opportunities of a city Association, for instance. The man with ability as a speaker will be in great demand for the traveling secretaryship or will find ample opportunities in the local Association. The Bible student will find a field of activity that will absorb all his powers. The student of society who wishes to help his fellow men in a practical way will find in the Young Men's Christian Association an agency for social betterment, which is vitally touching the problems of the employer and the employed, the questions of good citizenship, and the complex problems of modern life. The young man of social gifts can use, in the Young Men's Christian Association, all his ability for influencing men. The young man with business gifts will find a sphere in which all his powers of organization and enterprise will be needed to the utmost. The man with great executive and administrative ability can be the general secretary to supervise

the whole Association. These things are only the general work of a city Association. A similar variety of qualifications is demanded in other types of Association work. If we have "captains of industry" among us, here are railroad Associations for them to supervise; if we have Nelsons, there are the navy Associations; Napoleons, the army Associations; and scholars, the student Associations, and the publication and lecturing departments.

Although the Association does a fourfold work, social, educational, physical, and religious, and other minor efforts, yet all center on one fundamental and permanent principle—to lead young men to our Lord Jesus Christ, through the unselfish service of our well-equipped Christian young men. The Association is doing the fundamental work for the nation. Millions of young men, well equipped, morally, intellectually, physically, will be raised to render service to the communities, to the state, and to the world. President Yuan Shih-Kai, realizing the important work of the Association, said at the Young Men's Christian Association National Convention, held at Peking last year, that the Young Men's Christian Association was in a position to supply the good men so greatly needed by the nation. Mr. William J. Bryan says, "I look to this Christian brotherhood to purify politics, to elevate business, and to weld nations together." The leading men of the commercial world and of the philanthropic world also realize the uplifting influence of the Association, so the four-million-dollar campaign at New York in the autumn of 1913 closed with great success. President Wilson says, "You can test a modern community by the degree of its interest in its Young Men's Christian Association."

Regarding the work in China, it is a pleasure to be able to say that we have already twenty-five city associations, with a secretarial staff of one hundred and sixty (seventy-five foreign and eighty-five native), with a membership of more than ten thousand. Six years ago there were only forty-four secretaries (twenty-eight foreign and sixteen native), eleven city and forty-four Student Associations, with a total membership of four thousand nine hundred and fifty-seven. The Student Associations at present number more than one hundred, with a membership of more than four thousand. The government students are coming to our Associations to study the Bible, and Bible-classes have been organized in many government schools. The eight summer conferences have all been attended by government school students.

I quote from Mr. Eddy: "While student audiences averaged in India a thousand a night, here in Foochow there were five thousand students a day, admitted by tickets only, while many were not able to get in." The work, truly, is great; the laborers are few. Note that the Young Men's Christian Association does not call merely for Christian men to be its secretaries, but it demands picked men. It calls for the best in heart and brain that the world affords

—men of personality, insight, and spiritual power, as will be seen from the partial list of specific needs enumerated below.

At Hankow the superintendent of the Han Yang Iron Works, employing ten thousand men, is ready to put a building and every facility at the disposal of the Association as soon as we are able to man and superintend the work. A leading non-Christian merchant in Hankow wanted his three sons to live in the Association and study in its classes. There being no room, he offered to rent a house near the Association, at his own expense for the Association, if it would admit his sons as lodgers; the only thing lacking here is the secretarial supervision needed to make such a hostel a success.

At Canton the city authorities asked for an Association secretary to supervise their playground and teach modern games.

At Shanghai the Reformatory authorities have asked the Association to furnish teachers for educational, Bible, and personal hygiene classes, and to promote a religious service for the boys.

County work is being organized. Mr. Dadisman reports a community of ninety thousand people, in which the leading men are ready to provide all necessary equipment and the salary of a Chinese secretary, as soon as a trained man can be furnished.

Such are a few of the opportunities for Chinese Association secretaries. Within the near future many other cities will call for highly qualified men to serve the Association in various capacities. At least a hundred Chinese secretaries will be needed to fill new positions within the next two or three years. Who will say, "Here I am; send me"?

THE CALL TO CHRISTIAN WOMAN-LEADERSHIP IN EDUCATIONAL WORK

MISS MALI LEE

Of Iowa Wesleyan College

IF I WERE to ask you the question: "Does China need Christian woman leaders?" I could almost be certain that I should receive an answer unanimously affirmative. For no longer will it be questioned that woman-leadership is needed in China. Only a few years ago women were kept in seclusion and barred from the outside world. But suddenly and spontaneously the situation has been changed.

Before 1900 there was not a single non-missionary school for girls in that wonderful Empire; to-day institutions of learning are found in every province. Six years ago there was only one private school for girls in the city of Nanchang, the capital of Kiangsi Province; to-day there are twenty-five girls' schools. Most of you young women have either attended or taught or visited such schools

before you came to America. You understand the conditions there. You know how eager the students are for Western learning; it was that eagerness which brought you and me here. You know how poorly some of their teachers are trained; it grieves me to say that some of them do not yet know that the earth is round. Others, having had a six months' course in Japan and returned with a smattering of knowledge, are holding the most important positions in these schools; others are pretending to teach sciences and mathematics when they know nothing at all about the subjects; they even attempt to teach the English language when they cannot read anything but the alphabet.

If you wish to see China become a mighty power among the nations of the earth, you must give to the women their rightful opportunity—a chance to develop to the highest and best of that which they possess. A Christian education is the foundation of civilization and progress. What kind of education are you going to give to our sisters at home? To us much has been given, and God is requiring much of us. You are the leaders of China. I mean leaders in the true sense of the word. In fact, you are the leaders of leaders. China needs Christian woman leaders in the home to teach the mothers how to take care of themselves, their children, and their houses. China needs you in the schools, not only to teach the women and girls to read and write, but also to develop their physical strength, moral character, and spiritual growth. They must know how to breathe, how to walk, and how to live. China needs woman leaders in social organizations to introduce the best of Western customs, to create new ideas, to form useful habits. China needs you—you alone, young women and young men, not the American friends—to teach the people the true meaning of liberty and freedom.

These problems are before us. How are we meeting them? is the question left for each individual to decide. Whatever we do, friends, let us do it in the spirit of Christ Jesus. Together with the intellectual, moral, social, and economic teachings, let us give to our people the healing touch of the Divine Master and the loving-kindness of our Saviour. Let us meet the new task and the new age with a new consecration and with a more self-sacrificing nature.

OPPORTUNITIES FOR SERVICE FOR EDUCATED WOMEN IN CHINA

MISS MARGARET E. BURTON, A.B.

Secretary of the National Board of the Young Women's Christian Associations of the United States

ONE OF the avenues of usefulness for educated Chinese women of which I want to speak is a very new one; that is, the secretaryship of the Young Women's Christian Association. Ten years ago

the Young Women's Christian Association had not been established in China, but now its work is already under way in Shanghai, Tientsin, Peking, Canton, and Foochow, and the Association is only waiting for additional workers to accept invitations that have come to establish Associations in other large cities of the country.

The Association takes as its motto the words of Christ: "I am come that they might have life, and that they might have it more abundantly," and it goes to China to seek to bring to its women more abundant life physically, intellectually, socially, and spiritually. Its doors are wide open to all young women who will enter them, but its work is especially for the young women of government schools and young married women, two important classes to reach whom is extremely difficult for any other Christian agencies. At this time in China's history, when so many young women are studying in Government and gentry schools, and when the conventions governing woman's life are changing with such bewildering rapidity, an organization such as this has an almost unlimited opportunity to be of service to the women of China and to bring them truly abundant life. But it cannot meet these opportunities without the aid of the educated Chinese women.

Because the Association is so new in China but has long been established in America, American secretaries have been asked to organize the work, but no Association can render really effective service unless a large portion of the secretarial staff are Chinese women. Educated women are needed for physical directors—such a position as that filled by Miss Ying Mei Chun, whom many of you know; for educational directors—and several of you know of the educational work Miss Faung Yuin Tsoa is doing in Shanghai—and as directors of religious work. Some will soon be needed as traveling secretaries to do the sort of thing for Chinese women which Miss Michi Kawai is doing for the Japanese. Many of you, perhaps most of you, have come to America under the auspices of the foreign missionary societies for the denominations to which you belong, and of course will return to work under your own mission boards. But we hope that many of you who have made no definite plans for work on your return will take some secretarial training after you complete your college course; some of you in order to be secretaries when you go back, and others to be equally valuable as volunteer workers, or members of boards and committees.

The other opportunity of which I want to speak is by no means a new one, but one that is second to none: the opportunity to serve China by making a Christian home. One of your countrymen who has been most prominent in national life in recent years, looking back on his college life in America many years ago, says that the greatest blessing of his experience here was the opportunity of knowing Christian family life. And one of my countrymen who had spent many years in China in diplomatic service made the state-

ment a few years ago that the most vivid imagination could not picture too rosy a future for China when Christian wives and mothers should be at the center of even a small proportion of its homes.

To be the centers of such Christian homes, to have entrusted to you the molding of the lives of little people who are to be the future citizens of the Republic of China, is to have an unsurpassed opportunity to mold the future of your country, and to bring in the Kingdom of God.

PRACTICAL APPLICATION OF CHRISTIAN IDEALS

THE HONORABLE WILLIAM JENNINGS BRYAN

Secretary of State of the United States

THE LAST speaker referred to the importance of having a large number of native workers, if Christianity is to make progress in China. I came to that conclusion long ago, and had good authority for it from the Bible: when God wanted a leader to lead His children out of bondage He chose one of their own flesh and blood; one who, though he had been trained in the courts of Egypt and had learned all that the best civilization of his day had to give, was one of the people whom he was to lead. So I reached the conclusion a great many years ago that while people may go from this country to carry the Gospel to Asia, the real work of the Christianization of Asia must be done by those who belong to Asia itself and have grown up in its atmosphere. It is evident that you, too, have caught the spirit of this truth. In fact you, one hundred and fifty in number, assembled this afternoon are preparing a way for the same kind of work the great Hebrew leader was prepared to do; for, coming from a country that represents as old a civilization as the world knows, you are here gathered for study and association, in order to prepare yourselves to go back to your own people. You will go back with Christian ideals, and with the application of these ideals to government, to social life and to individual living; and with your love for your people, you will be prepared to do a great work. How much can you do? No one can tell. It depends entirely upon the power which is generated by your contact with God through prayer and communion with his Son. There is no limit to the power of a human being. Because Abraham was called by the Spirit, and willing to follow, he went out, and, alone, established a race, than which there is no greater, and a religion which still lives; and as a result of one man's life, more than four hundred million of human beings are now worshipers of God. What Abraham did, because he heard a call and surrendered to it, you may accomplish. If not in so large a way, yet in a large way. This is the first thought that I want to leave with you—that you should be prepared to do the work that needs to be done, for your sym-

pathy with your people will enable you to reach their hearts better than one who goes from another land, although our missionaries tell us how welcome they have been and how hospitably they have been received.

But there is another thought: some one said that you should be prepared to sacrifice. I want to modify that a little, although I know that the one who said it used the phrase in the proper spirit. It does seem like sacrifice to those who do not love the work, but it is not sacrifice if the heart is in it. When I was in college a man came to me who never had been in love. He asked me how one got up courage to tell his girl that he loved her. I had just passed through the experience and was able to advise him. "Don't you worry about that," I said; "when you are in love, the trouble will not be to tell but to keep from telling it." So there is such a thing as being in love with your work, and when you fall in love with your work, it is no longer work. And you can become so interested in carrying back to your people the Gospel that has entered your hearts that it will not be sacrifice to do it. It will be a sacrifice not to do it. The difficulty will not be—how to muster up courage to do the thing you ought to do, but how can you live if you do not do the thing you feel you ought to do. Love is the heart and center of all life, and purifies life. Jesus did not do as other teachers have done. He did not tell his disciples how to act and behave. He simply brought them into contact with His personality, and gave them the law of love to direct their lives. When you love people, you know what to do for them. Tolstoi says that when you love a person you do for that person the things that person needs. If you love a person, you do not try to perform music for him when he is hungry; and so when your hearts have been filled with love for God and love for your fellow men, there will be an intelligent understanding of the thing that needs to be done and a delight in doing it.

It has been suggested here that the way to learn about Christianity is by experience. Yes, and that is the only way to learn anything. You cannot tell people about a thing that you never have felt. If we had to settle religious questions by comparing different religions, it would be a very difficult task to decide; it would take a long while, and we might want to keep the case open until we were ready to die for fear that new evidence we had not heard might be given. But, if you can determine a religion by trying it, you do not have to compare religions. You simply have to accept and make the experiment. Christ has given us this test: He says, "Take my yoke upon you and learn of Me," and that is possible for each human being. The educated man may be led to an acceptance of religion in his own way, but I thank God that our religion is not one that demands long educational processes, before it can be accepted. I rejoice that every human being in all the world may become a Christian, and enjoy the best that comes upon the surrendering of

himself to God. I am glad it does not require advanced courses in any college to bring a man to the point of knowing there is a God, and that his highest duty, which ought to be his greatest pleasure, is to bring himself into harmony with the will of God, and learn that will, and try to do it.

I am here to tell you that I am your friend, and not only your friend but I am a friend to every human being. And if I understand Christianity, that is what it means—that we should try to bring ourselves into sympathy with everybody everywhere, and then to employ every opportunity to lift up the level on which we all stand, and to find our happiness in doing good.

OBLIGATION RESTING ON CHINESE STUDENTS FOR THE EVANGELIZATION OF CHINA

JOHN R. MOTT, M.A., LL.D.

Chairman of the Convention

I VALUE more highly than I can express the privilege that comes to me of putting aside the other activities of the great Convention to sit in council with you. Your gathering represents to my mind one of the most significant developments in the history of the world-wide Christian Student Movement. Some time ago I read in a London journal a striking article on the subject, "Why Are There So Few Great Men in the World?" The question might well be asked in every nation to-day. With benefit, we might consider it in every department of life in each country. But in my judgment in no part of the life of any nation is that question more significant than in its application to the leadership of the forces of righteousness and unselfishness in your own great nation.

When I was in Peking a few months ago, on my fourth visit to China, one of the leaders of China—a name that would be recognized instantly here were I to mention it—said to me: "If China had a hundred leaders, her future would be secured." Our conversation proceeded, and it became plain to me as it continued that what he had in mind was this: "If China had a hundred men who had lost themselves in the great cause of China's welfare, who had identified themselves without any thought of self with the destiny of the Chinese people, then the future of that great land would be safe." Before the conversation ended, he remarked, "Let me change what I said before." He then remarked, "If China had fifty true leaders the path would be clear for the future." Personally, I think he is right. Moreover, I believe China will have more than fifty true leaders. I see them as I travel among the Chinese students of the world. I saw some of them among those 3,500 Chinese students into whose faces Mr. Eddy and I gazed in those never-to-be-forgotten nights in Southern China, in Northern China,

on the East Coast, and in the heart of China. I saw numbers of them the other day in Tokyo, when I looked into the faces of hundreds of Chinese brought from each province in China to study there. I saw them more recently when His Excellency the Chinese Ambassador to Berlin assembled at the Embassy all the Chinese students in Germany that I might meet them.

Those men will transform the old China and make her a mighty nation among the nations.

I met in London, not long ago, a large company of the very flower of China, and among them I saw others who are going to take their places among the leaders in China. I am free to say, however, that I have seen more of them in our own great Kansas City Convention; and in this unique sectional gathering of Chinese students by themselves, than I saw in the other assemblies. It must be so. I say "must be so" because you represent the highest selection after many sifting processes. A disproportionately large number of the leaders of the forces of our Lord Jesus Christ in China are coming from the universities and colleges of America. I quite agree with what the Honorable Secretary of State has just said: "That you will find here in the United States and in Canada, the highest evolution of the civilization of the Western World." This imposes a great responsibility upon you who call yourselves "Christians" that you may devote yourselves entirely—not fragments of your time, but all the days and all the hours until life shall end—in willing, happy, sacrificial, triumphant service of your people. This is essential in order that you may provide a worthy succession to some of the greatest men China ever has known. Who have ever been the greatest men in China? Who have been the men best remembered? Were they not her teachers of ethics? When other names have been forgotten, those who have been your true sages have lived on and have left their stamp upon the character of your race, upon your institutions, and upon your civilization. You have entered upon a new age, an age that makes possible the growth of China because the new age has brought you into relation with Jesus Christ. He will place the crown on China. But to insure a worthy succession we must have the best men and women, such as those into whose faces I am looking now. I hope that all of you in this Convention will, if God wills, devote your lives until death, as Christian teachers, as Christian editors, as Christian ministers, as Christian Association secretaries, or as Christian apostles, that we may have worthy successors to that wonderful line of teachers and writers who have moved the soul of China and made possible its greatness. The new China will not be different.

The secret of the grandeur of the new China lies in the character, in the ideals and in the spirit of the people of China. History does not leave us in dark here. It teaches that character cannot be made symmetrical and strong, that the spirit cannot be kept pure

and triumphant, and that the ideals cannot be placed and held high apart from the help of superhuman religion; and that is only other language for saying apart from the help of pure Christianity. We must have you as Christian leaders, I say it with deep feeling, in order that the Church may reach and hold the attention and command the following of all classes of the new China. The old China was a land of scholars; so will be the new China. As I went through China on my four different visits, I did not discover a sufficient number of the educated Chinese as Christian ministers, as teachers, and as writers, to command the intellectual confidence of the rising generation of modern scholars. If you are to hold for Christ the Chinese students in Tokyo, Germany, Belgium, England and America, they are to be held by young men and women like yourselves who have secured the best education. They will not be held by men who have not received the very best educational advantages. We must have you for this great work in order that we may lay a secure foundation for the Church of Jesus Christ in China. The history of Christianity shows that those foundations never have been laid deep and broad and solid apart from the very highest and best-equipped leadership.

In your country, as in every country where the Christian Church is planted, development is attended with special dangers. One of these dangers is that of an undesirable form of syncretism, that is, the taking into the Church ideas and practices entirely out of harmony with, or even antagonistic to, the principles and spirit of Christ. Another danger, which comes very naturally in a country where there is a growing and commendable spirit of independence and nationalism, is that the Church may become separated from historical Christianity, from creedal Christianity, from vital Christianity, from ecumenical Christianity. This would be to the great loss of the Church in China, and, I may add, to the Churches of other lands. None but the best-educated and wisest leaders can guide with safety through these dangers the expanding Chinese Church.

To develop an adequate lay force within the Church of China, we must have able leaders. The history of the Church in every land shows that unless strong men are in the pulpits we do not have strong men in the pews. Without an increasing number of influential laymen, the cause of Christianity cannot dominate all departments of life in the nation.

The secret of the progress of all other beneficent movements lies in the maintenance of a vigorous and vital Church. The other causes and enterprises that are so helpful are developed best where the Church is strong. The Church is the trunk; they are the branches. Expressed otherwise, the Church furnishes the roots, these other manifestations are the fruits. Therefore, the true hope of achieving the highest destiny of China lies in the development

of the Christian Church, and that, as we have seen, depends on the character and force of its leadership.

Let it be emphasized now and ever that the evangelization and Christianization of China is not an American or a European enterprise, but a Chinese enterprise. While it will be necessary for some time for missionaries to go to China from this country and from other Western Christian lands—not only to help plant Christianity, but also to place at the disposal of the rising Churches the acquired experience of Christianity in other lands and in other centuries—the great body of the working force and of the leaders must come from the sons and daughters of the soil. I have great confidence in the thoroughness of the mental processes, in the courage, and in the unselfish patriotism and devotion of Chinese Christian students like yourself. Therefore, I trust that you will give conscientious attention to the considerations which I have pressed upon you to-day.

HOW CAN WE DO MOST FOR CHINA'S EVANGELIZATION?

SHERWOOD EDDY, M.A.

Secretary for Asia of the Foreign Department of the International Committee of the Young Men's Christian Association

IT IS a solemn thing to come to the close of this Conference on China. We represent here what is in many respects the greatest nation of the world: greatest in population; greatest in its present crisis of all the nations in the world; greatest in its undeveloped resources; greatest in its immediate and crushing needs; greatest in the possibilities of development just before it. For, if you are true and the leadership of China is true, China will make the greatest progress during the next two decades of any nation in the world. Think of the crisis which China faces to-day! Think of the crushing problems that are pressing upon each patriotic heart—for I know I speak to men who have China in their hearts. There are men here who would die for China, and there are men who will live for China.

What will develop a strong central government that will make China permanent and powerful, and solve her political problems, or what will solve her vast economic problem? She has vast undeveloped resources. China is rich in copper, according to Morse, yet she imports about two thousand tons a year. She is a great coal country, yet she imports about five times as much coal as she exports, when she could be supplying the world and enriching herself. She is a great iron country, yet she imports about seven times the value of iron which she exports. Think of those immense undeveloped resources!

Consider the social problem. Think of the poor in China, of the great poverty of that land that we love. Rich under the soil,

rich in resources, the people are poor until we give them their riches. Think of the enslaved and downtrodden, the ignorant and uneducated masses, the suffering and sinful! There are those suffering from famine and flood in the land that we love. I can see them still. That father with weak limbs, too feeble to hold the plow. That mother, with her wailing child, with no nourishment to give it. China's afflictions in famine and flood—who is to solve those problems? There are "fightings within and foes without."

Look for a moment at our national flag, the "rainbow flag" of the new Republic. There is the problem of Tibet. Is Tibet to be lost or saved? Or think of the Mohammedan problem, or that of Mongolia. Look at the problem of Manchuria. Is that to be lost or saved? Think again of the great problem of the Chinese people before that flag so loved in China. That black may well stand for "sobriety," in the present crisis in China. The white is the symbol of "purity"—the purity that says "My strength is as the strength of ten because my heart is pure." The blue is the color of heaven, the symbol of justice. The yellow represents the pure gold of moral character, and the red stands for the blood of sacrifice, the blood already shed in the revolution to make China free, and the greater sacrifice that must be rendered in loyal and constructive service for the abiding Republic.

Here are the men that must pay the price if China is to be saved. As I looked over this audience, I said to myself, "Here they are. Some of these men will die for China. Some will live for China." True patriots here. As I came north across the Yellow River, which is called "China's Sorrow," I saw dykes that had been built by a dishonest and grafting official. Down came the flood and thousands were left hungry and homeless. Millions in property had been destroyed and hundreds of lives. One man had sold his province. One man had robbed China. Now, how can you save that province? Money will not do it. Such an official will steal it as fast as you borrow it. Education alone will not solve the problem. Nothing will solve it but to reach the characters of such men. And how are we going to reach their characters without religion and God?

We know the crisis, and we have shed tears for China. Every man here loves that flag and that land. What is the hope of China? I tell you—and I would die for China and count myself happy if I were permitted to do so—that I believe the one hope for China, the one hope for America, and for the world, is Jesus Christ. There is no other name given under heaven whereby we can be saved. What will make that nation permanent and powerful and free? Christ, as the great teacher of truth, makes a nation free. He taught the truth of God as Father; man as brother, and the infinite worth of the individual. He can solve also the great economic problems of China. For at the foundation of all China's

economic development lies the great problem of moral character. He stands before us as the great example of character. How strong, how pure, how loving He was! His is just the character China needs. And to solve the social problem He stands as the Creator and Leader of social reform. At the opening of His ministry, He announced His program for social reform: uplift for the poor, release for captives and slaves; sight for the blind; liberty for the oppressed and downtrodden; and salvation for the sinful. This is His fivefold program, which He is working out among the nations as fast as men admit His rule and Kingdom. These are just the five needy classes in China to-day. He can solve the social problems of China.

But what will solve the moral and religious problems of the great Republic? Christ, crucified and risen; Christ the hope of China. I know of no other means of solution.

We have spoken of the crisis and the hope of China. Now a word as to the need of China. Her one great need is for leadership. This is the greatest need of all—moral leadership. *Christian moral leadership.* Are you a Christian leader of such character? I ask you, as men who love China, how many men here will yield their lives to God to live for China and to know nothing else in life but to save China in the way you can best render your contribution to the nation's life? I think of that Chinese young man, Long Fook, who heard of the oppressed slaves in the mines of South America, and who sold himself as a slave for five years that he might win those men. He went to South America, and worked with them in the mines until before his death he had won two hundred souls for God. I believe there are Chinese students here in America with the same heroic spirit. Let me mention another illustration of heroism. Horace Pitkin was my friend and classmate in Yale about twenty years ago. I visited Paotingfu, where he fell in the Boxer uprising of 1900. He had given his time and his wealth to China, without salary and without compensation. He had loved China and he gave his young life for the land that he loved. They showed me in Paotingfu the spot where he stood as the mob gathered to kill him. He did not blame the mob, but only prayed, "Father, forgive them, for they know not what they do." They showed me where he sat with his Chinese friend on that last night, as he sent a message to his wife, who was ill in America. He said, "Tell her that God was with me at the last. Tell her that His peace was my consolation. Tell her to send our boy, Horace, to Yale where I studied, and tell my son to come out to China twenty-five years from now, and take up my work here." He had not lived to learn the language, yet he said, "Tell my son to come also." That is the kind of sacrifice that will win China, and that is the price you and I may have to pay to win it. Without sacrifice and suffering, China will not be won. I have a little boy who is going out

into Asia somewhere, to give his life. They may kill Pitkin—they may kill his son and my son's son. But students will still go, and China will yet believe. I should want my boy to go, even if there were another Boxer uprising and he had to lose his life. At any sacrifice, I should want him to go, for I know of no greater honor than that a man lay down his life for his friends, or for any country that needs him.

At Taiyuan in Shansi I stood under the tree where forty-six missionaries stood in line to be beheaded in 1900. Again, I do not blame the mob. They did not understand. But of the forty-six that fell, the last two were little girls from a family of friends of mine, whom some of you know in Oberlin. I once stayed with their grandmother and grandfather in Ohio after the children had been killed. They said, in tears, "We do not begrudge them—we gave them to that needy land; China will yet believe the truth." Although it was too sacred for any stranger's eye to see, they showed me the last letter from their daughter, just before she was killed. Remember, the children were already killed, and the best she could hope for was sudden death, yet this is what she wrote:

"My dear, dear Ones:

"I have tried to gather courage to write to you once more. How am I to write all the horrible details of these days? I would rather spare you. The dear ones at Shaoyang, including our lovely girls, were taken prisoners and brought to Taiyuan in irons, and there by the Governor's orders beheaded. We are now waiting our call home. . . . I am preparing for the end very quietly and calmly. The Lord is wonderfully near and He will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling, and now I just pray for grace to meet the terrible end bravely. The pain will soon be over, and oh, the sweetness of the welcome above! . . . My little baby will go with me. I think God will give it to me in Heaven, and my dear mother will be so glad to see us. I cannot imagine the Saviour's welcome. Oh, that will compensate for all the days of suspense. Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive that peace from God which passeth understanding. I would like to send a special message to each of you, but it tires me too much. I must keep calm and still these hours. I do not regret coming to China, but I am sorry that I have done so little."

Remember that this woman was a foreigner. At great price, she obtained her citizenship in China, as it were. But you are Chinese born! (See Acts xxii:28.) Have *you* got that spirit? Would *you* die for China? I know some of you would. I know of forty thousand who did die in the Boxer uprising rather than surrender their faith in Christ. You may have intellectual difficulties regarding the Christian faith. Some of you do not believe it all yet. You are in honest doubt; but God knows, and God loves you. Brothers, I am not worried about your belief. Set your will on the side of God. Follow the challenge Christ makes in John vii:17. Give your life to His direction. Follow Christ as far as He appeals to your reason and conscience, and begin to-day the surrendered life for China.

I want to ask you all a question. I ask it for China's sake. I think you can all respond to it. I want to ask how many Chinese students, men or women, can say "I, to-day, if I have not done so before, will yield my life to God to live for China?" How many will say that in sympathy with all we have heard in this Conference; in sympathy with Christianity and all its institutions are doing in China; you will give your life to God to live for China, in sympathy with the program of Christianity? Will you rise now?

A second question. This is harder. God wants some men here as laymen in secular professions, but God has laid it on the hearts of some of you men and women to give your lives to direct Christian work. China needs pastors, secretaries of Young Men's Christian Associations, Christian teachers and medical men. God may call you into engineering or into the government service; if so, that is your place. But I ask how many students here—whether you have decided before or at this Conference—can say, "It is my purpose to give my life to direct work for Christ in China; that is, I will give my whole time to definite Christian work in the ministry, the Young Men's Christian Association, Christian teaching, medicine, or literature"? (After silent prayer, about sixty signed cards to devote their whole time to Christian work in China.)

Now, the third question: You have heard the speakers in this Conference and their presentation of Christ. You have attended the meetings in the great hall. You have been studying long in this country. Some here are not yet Christians; how many can stand and say, "I accept Jesus Christ as my Saviour and Lord. I give my whole self to Him, and from to-day I become a Christian"? (Five students stood, and signed cards.)

Some of you would like to stand, but are not yet sure. I know your doubt. God knows, and sympathizes with you. How many will say this much as honest inquirers or seekers after truth, "I will study the four Gospels with open mind and honest heart to know the truth; I will pray to God daily for guidance that I may find the truth; and, though I still may have doubts, I will begin to follow Jesus Christ in His teaching and life, as He appeals to my reason and conscience"? (In response to this question, after silent prayer, six students rose and signed cards, giving in their names as inquirers.)

My brothers, God has given us a vision of the great land that we love, and we are going back to college now to prepare for China. In the little time left in this country, will you win another man before you go back? Win another Chinese student to be a Christian man before you leave college. I sympathize with the young student who has said in the meeting to-day that he could honestly fulfil two of the three conditions mentioned for inquirers but could not honestly take the third. That man will find the truth. Many students in China have entered meetings even as atheists at

the beginning; but they were terribly in earnest and finally they found God. There are men in this country who do not know the truth. Let us go back and win them! When Dr. Mott went to Cornell as a young agnostic student, a Christian from the Young Men's Christian Association stepped up to him and said, "Can I find you a boarding-place?" He got him to the Young Men's Christian Association, and finally he came to a meeting. The leader spoke very simply and read the verse: "Young man, seekest thou great things for thyself? Seek them not." Dr. Mott was pierced with conviction. For a year he fought his doubts, but at last with a clear faith he accepted Christ as his personal Saviour and came out as a Christian. Under the influence of a group of Christian students and himself, so-called "Infidel Cornell" became "Christian Cornell," and a revival swept that college. After graduation Dr. Mott went to another college, and still another; to another country, and still another, and finally went to China. Young men, go back and win those agnostic students! Go back and win them for Christ, and then for China. As Garibaldi said to the young men of Italy, "I offer you no quarters, no pay, no provisions. I offer you cold and hunger and rags; forced marches, battles, and death. Let him who loves his country, not only with his lips but with his life, follow me!" Two thousand young men sprang to their feet and followed him. He fought against an army of sixty thousand until his two thousand were reduced to two hundred. He said to the two hundred, "I offer you fresh battles, forced marches, and death," and the two hundred followed him again. They fought until the two hundred were reduced to two—a lame soldier by his side and his wife dying in his arms in the pains of childbirth. He buried her on the seashore as the enemy came up, and escaped in a boat, crying, "Long live Italy!" He raised a fresh army and fought till finally he entered Rome the head of a free country! China needs her young men to-day. Christ says to you, "I offer you cold, hunger, and rags, forced marches, and death; let him who loves China follow me!"

PART IV

BUSINESS SESSION

(January 3, 1914)

A BRIEF SURVEY OF THE WORK OF THE CHINESE STUDENTS' CHRISTIAN ASSOCIATION IN NORTH AMERICA

MR. P. C. CHANG, GENERAL SECRETARY

EVER since the beginning of our Conference we have been reminded of the significance of this gathering. We have with us representatives from more than fifty institutions, coming from all over the United States. Therefore, there is no better opportunity than this for us to get a clear perspective of what our Association is doing and is aiming to achieve.

I think we never can ask ourselves too often why our Association exists, because it is only by getting at the root of the matter that we find true inspiration for our activities. What are we all about? should be constantly in our minds and should prompt us to go ahead with more vigor and more spirit to confront the widening opportunities and possibilities of our work.

Most of you have undoubtedly read our Annual Report, which was published in October, 1913. In that Report the statement was made that we were to have one man devoting his whole time to the work. This plan, together with other policies for better plans and better methods, sprang from the realization of the changing conditions which our Association is now facing. Five years ago, when the Association was first organized, we had in this country not more than five hundred students. To-day there are more than a thousand; and every indication points to the fact that the number is growing larger and larger. It is a time when we should do our best work, and also a time when we should reconnoiter the field in order to adjust our methods to the work before us. So we have begun this year with a twofold aim to make a reconnaissance of our field and to push along other activities and methods that have been established through custom.

The field of our work is indeed very wide and comprehensive. We feel concerned with all the conditions among our students studying in North America—their intellectual, social, and, above all, their religious conditions. On the intellectual side, besides per-

sonal advice as to the choice of a college and a course of study, we do not have to do very much, because, as we all know very well, the intellectual standing of our students in this country—and we say it without pride—is frequently above the average. On the social side efforts have been made through our Association to enable our students to see the best in American life, and to get in touch with Christian families and friends. Our chief work, however, lies in religious nurture and cultivation; for we do believe that if a man has right motives his life is safe, both to himself and to the state or nation from which he comes and of which he is a member.

The student class is always more skeptical than any other. Skepticism in itself should prove a blessing to mankind, for it enables us to find out the roots of things, and teaches us not to accept everything merely because we approve it. True religion invites skepticism instead of shunning it. Nevertheless, difficulties abound in the situation of trying to meet and make the best use of this spirit of inquiry among our students. The duty which we draw upon ourselves of furnishing our students with a sound basis of vital religion involves many difficulties in our work.

Besides the direct influence of the Association upon its members, there is the indirect influence upon all our students in this country. It is our high aim to inoculate them as far as it is possible with the true Christian spirit of love and sacrifice. The work further involves a responsibility toward China. China needs leaders. We have been reminded in this Conference that she needs Christ-like leaders, and particularly in the work of evangelization. So it is a privilege as well as a duty for our Association to take upon itself the responsibility of furnishing China with true Christian leaders, and others of the Christian spirit, for her regeneration and reconstruction.

These three or four things are in our minds in connection with the work. To sum up, first, the intensive cultivation in Christian character with an aim to make religion vital and influential in the man as a whole. Secondly, the extensive cultivation in presenting Christianity in its pure form to all the non-Christians among us. Thirdly, the creation of sympathy with the Christian spirit and ideals. Fourthly, the making of true leaders, who acknowledge Christ as their Master and Lord, for the service of China. We are called upon to do this work if we understand the reason why our organization exists. The responsibility is great, the need is tremendous, and none of the members can shun his or her responsibility in the carrying out of the activities of our Association. Whatever mistakes we may make, whatever weaknesses we may have, this fourfold aim of our Association should claim the support of Christians and non-Christians alike and make us more real and more vital in our active service. Words, after all, are the cheapest things in the world if they are not followed by deeds.

Let me mention briefly some of the means through which we are trying to carry out our aim. As you know, our Association is composed of four departments: the Women's, the Eastern, the Middle Western, and Western. Each department has three committees—Bible, Finance, and Membership. Every committee usually has three or more members. Those of us who have had experience in the work find—we might as well say it frankly—that sometimes this committee organization consists largely of red tape. For instance, how can we expect a man in Wisconsin to do work in Michigan? I think you would all agree with me that if a thing exists for no other purpose than to follow an established custom, it had better be eliminated from our program. Indeed, we find the present organization of the committees not very effective. Here is something worth while for all of us to think about, and I hope that at the summer conferences we shall pass upon some better means of organization. However, in criticising the organization no one should infer for a moment that such criticism reflects on the character of the workers, since we all know that in our Association work we never have found difficulty in getting support from loyal men and women, if we only know clearly what we want.

I should like to suggest a plan for your consideration. Our departments should remain as they are, on account of the character of the sectional conferences. Each department should have its chairman, vice-chairman, and recording secretary, as has been our custom; but for the organization of the departmental committees I would suggest that we have only one chairman for each committee under the department. He should not work alone. He should be authorized to claim the assistance of one person or more in every locality where there are Chinese students. For instance, the chairman of the Bible Committee for the Middle Western Department should be in Wisconsin. He should have representatives in every school in the Middle Western States where our own students are found, so that when any activity is to be carried on, or any program is to be pushed through, he will have help from every school. Of course, the problem is, how are these assistants to be chosen? In meeting this question, we can make use of our summer conferences. Formerly our summer conferences have been merely a gathering for religious inspiration. May we not use them hereafter as a sort of training conference also? We shall try to get at least two delegates from every institution where there is a considerable number of our students, and during the conferences we can talk over plans and methods for our work, so that in the year following every locality would have an adequate leadership in the carrying out of Association activities, and these local men would be assistants getting in close touch with the chairmen of the committees of the departments. In describing the plan, it seems complex, but in carrying it out it will be very simple, and the efficiency of our work

will be materially increased. I shall not take too much of your time on this matter now, but I hope you will try to keep these things in mind and pass on them in the summer conferences. I believe also we realize, in all the projects we may be using and may propose to use in the future, that the central thing is not the machinery but personal responsibility. I stated that in one of my reports published in our *Monthly Bulletin*. My experience has been that whenever I find a place where we have responsible personal workers—whether there is any organization or not, even whether there is a Bible-class or not—the spirit of our students is particularly favorable toward pure and vital religion.

Since entering upon my present duties, in the last five months I have visited many of the colleges of the East and the Middle West. A few brief statistics may be of interest. Thirty-one institutions were visited. Five hundred and one students I met personally, and out of this number one hundred and thirty-four are Christians. We see, then, that the percentage of Christians among our fellow students in this country is about one quarter. This is small enough, but when we realize and admit frankly that out of this one quarter there are many—I won't say a majority, but at least about half—who are Christians only in name, when we realize that fact we see clearly the tremendous need we face. The situation is important enough for all the Christians to pray daily. Human vessels are altogether too limited and too weak. Sometimes we may catch the vision of the possibilities of our work, or its relationship to the kingdom of righteousness and truth; but more often than not we find our energy limited by circumstances and by the magnitude of the problem. The Association is an association for all our students. We feel the common inspiration and the common need. May we work together for the common aim!

As our Conference is drawing to a close, I take this opportunity to express our feeling of thanksgiving and joy that so many of us could be here. May these few days be forever remembered for their inspiration, and may the fellowship that we have enjoyed during these days be continued and prove helpful to us both in this country and after we return home.

RESOLUTIONS PASSED BY THE CONFERENCE

MR. T. L. LI of Vanderbilt University, Chairman of the Resolutions Committee, moved the following:

The Conference of the Chinese Students' Christian Association in North America, assembled in Kansas City, January 1 to 3, 1914, besides realizing with thanksgiving the favoring Providence of the Heavenly Father in permitting them to assemble in this city during

these memorable days, desires in its closing session to express their sincere thanks:

First, To the officers of the Student Volunteer Movement for their many courtesies to our delegates.

Secondly, To the pastor, officers, and members of the Independence Avenue Methodist Episcopal Church for giving us a comfortable place to hold our Conference, and for ministering so bountifully to us at the noon luncheons and in their homes. The whole body of the Chinese Student Delegates sincerely hope that the mutual impression of the American people and the Chinese students made during their short stay in Kansas City will contribute to a better understanding of the respective countries and their people.

Submitted by

(Signed)

Y. C. MEI

T. L. LI

It was moved and seconded that these resolutions be adopted. A rising vote was taken and was carried unanimously.

APPENDIX

LIST OF DELEGATES TO THE CONFERENCE

- Au, Sidney Sin-On, Syracuse University,
Sims Hall, Syracuse University, Syracuse, New York.
- Chang (Miss) Beulah, Oberlin College,
30 East Lorain Street, Oberlin, Ohio.
- Chang, Fuyun, Harvard University,
10 Sumner Road, Cambridge, Massachusetts.
- Chang, Peng Chun,
124 East 28th Street, New York City.
- Chen, Chen Chong, Brown University,
Maxcy Hall, Brown University, Providence, Rhode Island.
- Chen (Miss) Moh Gieh, Folts Institute,
Folts Institute, Herkimer, New York.
- Chen, William E., Harvard University,
Harvard University, Cambridge, Massachusetts.
- Chen, William Tung-chi, Springfield High School,
112 Magnolia Terrace, Springfield, Massachusetts.
- Ching, Kem Ak, Kansas State Agricultural College,
816 Osage Street, Manhattan, Kansas.
- Chow, Kuei, Medical Department, University of Louisville,
Young Men's Christian Association, University of Louisville, Louisville, Kentucky.
- Chow, K. C., Columbia University,
Hartley Hall, Columbia University, New York City.
- Choy, Bung Chew, Kansas State Agricultural College,
816 Osage Street, Manhattan, Kansas.
- Chuang, Tsin, University of Illinois,
930 West Illinois Street, Urbana, Illinois.
- Chun, William H., Kansas State Agricultural College,
816 Osage Street, Manhattan, Kansas.
- Chung, (Miss) Mei Lien, Southwestern College,
202 College Hill, Winfield, Kansas.
- Chung, Wing Kwong, Canton Christian College, Canton, China,
156 Fifth Avenue, New York City.
- Cornish, (Miss) Elizabeth T., Chicago National Kindergarten College,
3322 Calumet Avenue, Chicago, Illinois.
- Dong, Tse, Northwestern University,
1823 Orvington Avenue, Evanston, Illinois.
- Dzung, Kenyon Vanlee, Princeton University,
27 M, Dod Hall, Princeton, New Jersey.
- Fei, H. J., Yale University,
720 Yale Station, New Haven, Connecticut.
- Fok, Im Cheung, University of Michigan,
12th Street, Ann Arbor, Michigan.
- Guok, Daik Ieu, Cornell College,
Mount Vernon, Iowa.
- Ho, H. C., William Jewell College,
William Jewell College, Liberty, Missouri.
- Ho, Mo, University of Chicago,
5558 Ellis Avenue, Chicago, Illinois.
- Hsu, (Miss) Emily, Teachers College,
Teachers College, New York City.
- Hsu, S. C., Princeton University,
18 Madison Street, Princeton, New Jersey.

- Hsu, Tsung Han, University of Illinois,
705 West Illinois Street, Urbana, Illinois.
- Huang, Hang Liong, Princeton University,
18 Madison Street, Princeton, New Jersey.
- Hui, Lin Pu, Missouri University,
Young Men's Christian Association, Columbia, Missouri.
- Huie, (Miss) Louise, New York Normal College,
225 East 31st Street, New York City.
- Huong, Dien Ung, Iowa State University,
317 South Capitol Street, Iowa City, Iowa.
- Jen, Y. W., Cascadilla School,
Cascadilla School, Ithaca, New York.
- Kao, Luen King, University of Michigan,
207 Observatory Street, Ann Arbor, Michigan.
- King, Pan Cheng, Cornell University,
309 Eddy Street, Ithaca, New York.
- Kong, (Miss) Anna Fo Jin, Barnard College,
419 West 110th Street, New York.
- Kwong, H. K., Princeton University,
7 East Brown, Princeton, New Jersey.
- Lau, Paak Tong, University of Pennsylvania,
43 Morgan Dormitory, Philadelphia, Pennsylvania.
- Lau, W. W., Cornell University,
306 Cascadilla Building, Ithaca, New York.
- Law, (Miss) Yan Tsit, Mount Holyoke College,
Mount Holyoke College, South Hadley, Massachusetts.
- Lay, C. Y., University of Kentucky,
118 Hagerman Street, Lexington, Kentucky.
- Lee, Foo Kau, Kansas State Agricultural College,
816 Osage Street, Manhattan, Kansas.
- Lee, H., University of Michigan,
549 East University Avenue, Ann Arbor, Michigan.
- Lee, (Miss) Mali, Iowa Wesleyan College,
Hershey Hall, Mount Pleasant, Iowa.
- Lee, (Miss) Rose, University of Chicago,
5617 Dorchester Avenue, Chicago, Illinois.
- Lee, Z. Van, University of Chicago,
908 East 57th Street, Chicago, Illinois.
- LeeToma (Miss) Esther, University of Illinois,
Young Women's Christian Association, University of Illinois,
Champaign, Illinois.
- Leison, Ho, Young Men's Christian Association Training-School,
19 South LaSalle Street, Chicago, Illinois.
- Leung, S. C., Young Men's Christian Association Training-School,
Room 824, 19 South LaSalle Street, Chicago, Illinois.
- Lew, Don G., University of Washington,
University of Washington, Seattle, Washington.
- Li, Jung Fang, Drew Theological Seminary,
Drew Theological Seminary, Madison, New Jersey.
- Li, Pao Lin, University of Chicago,
5558 Ellis Avenue, Chicago, Illinois.
- Li, S. C., Mount Hermon School,
Mount Hermon School, Mount Hermon, Massachusetts.
- Li, Sheo Yi, Syracuse University,
Sims Hall, Syracuse University, Syracuse, New York.
- Li, Tien Lu, Vanderbilt University,
Broadway, West End, Nashville, Tennessee.
- Li, Tsue Ling, Harvard University,
12 Sumner Road, Cambridge, Massachusetts.
- Li, Young Bing, Iowa State College,
Station A, Ames, Iowa.
- Liang, C. T., University of Wisconsin,
609 West Johnson Street, Madison, Wisconsin.

- Liang, Tu Hung, University of Illinois,
930 Illinois Street, Champaign, Illinois.
- Lim, Foo Yuen, Kansas State Agricultural College,
Box 146, K. S. A. C., Manhattan, Kansas.
- Lim, (Miss) Katharine Ong-Neo, Franklin College,
400 East King Street, Franklin, Indiana.
- Lin, K. Z., University of Virginia,
Charlottesville, Virginia.
- Ling, (Miss) Hie-Ding, Medical School, University of Illinois,
830 LaSalle Avenue, Chicago, Illinois.
- Ling, Ping, University of California,
2418 Dana Street, Berkeley, California.
- Liu, (Miss) Fung Hin, Wellesley College,
Wilder Hall, Wellesley, Massachusetts.
- Liu, (Miss) Fung Yan, University of Michigan,
602 East Huron Street, Ann Arbor, Michigan.
- Liu, K. S., Northwestern University,
1823 Orrington Avenue, Evanston, Illinois.
- Loh, T. S. K., University of Wisconsin,
309 North Lake Street, Madison, Wisconsin.
- Loo, (Mrs.) Lin, Young Women's Christian Association Kindergarten School,
1111 Grand Avenue, Kansas City, Missouri.
- Louis, Koan Ming, Missouri University,
Young Men's Christian Association, Columbia, Missouri.
- Lum, T. Y., University of California,
2504 Regent Street, Berkeley, California.
- Ly, J. U., University of Pennsylvania,
3303 Walnut Street, Philadelphia, Pennsylvania.
- Ma, Peh-Yuen, Northwestern University,
1823 Orrington Avenue, Evanston, Illinois.
- Maw, Vung-Tsoong, University of Michigan,
1209 South University Avenue, Ann Arbor, Michigan.
- Mei, (Miss) Ginsiang, Bible Teachers' Training-School,
541 Lexington Avenue, New York City.
- Mei, Yi Chi, Worcester Polytechnic Institute,
2 Hackfield Road, Worcester, Massachusetts.
- Nieh, Elijah Shoo-ching, Central Wesleyan College,
Central Wesleyan College, Warrenton, Missouri.
- Nieh, (Miss) Miriam Linyu, Albion College,
R. R. No. 2, Flint, Michigan.
- Nyi, Zan Tsung, Columbia University,
716 Hartley Hall, Columbia University, New York City.
- Shim, Edward Loy You, Kansas State Agricultural College,
115 Anderson Street, Manhattan, Kansas.
- Shu, C. S., University of Pennsylvania,
5609 Locust Street, Philadelphia, Pennsylvania.
- Si, I. H., Yale University,
74 Howe Street, New Haven, Connecticut.
- Stone, (Miss) Phoebe, Goucher College,
Goucher College, Baltimore, Maryland.
- Suen, S. T., University of Wisconsin,
709 University Avenue, Madison, Wisconsin.
- Sun, Chi Lien, Syracuse University,
Sims Hall, Syracuse University, Syracuse, New York.
- Sun, Chi-Ting, Purdue University,
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- Sun, P. K., University of Wisconsin,
1205 West Johnson Street, Madison, Wisconsin.
- Sung, C. H., University of Michigan,
1218 Washtenaw Avenue, Ann Arbor, Michigan.
- Suvoong, (Miss) Mary T.,
3322 Calumet Avenue, Chicago, Illinois.
- Sy, E. S., University of Michigan,
310 North Thayer Street, Ann Arbor, Michigan.

- Taam, Sik Hung, Pennsylvania State College,
State College, Pennsylvania.
- Tan, Chang Lok, University of Chicago,
1321 East 57th Street, Chicago, Illinois.
- Tang, Chow Fung, University of Michigan,
310 North Thayer Street, Ann Arbor, Michigan.
- Tang, John F., Syracuse University,
345 South Warren Street, Syracuse, New York.
- Tang, M. S., Kentucky Wesleyan College,
Kentucky Wesleyan College, Winchester, Kentucky.
- Tang, Payrone Renson, Medical College of the University of Iowa,
317 South Capital Street, Iowa City, Iowa.
- Tom, Yuk Sam, Fresno College,
838 F Street, Fresno, California.
- Tong, Yoeh Liang, Princeton University,
101 Graduate College, Princeton, New Jersey.
- Tsiang, Leo, Park College,
Park College, Parkville, Missouri.
- Tsiang, T. F., Park College,
Park College, Parkville, Missouri.
- Tsou, P. W., Cornell University,
208 Delaware Avenue, Ithaca, New York.
- Tyau, Edward, University of Pennsylvania,
3611 Locust Street, Philadelphia, Pennsylvania.
- Wang, Cheng Fu, Columbia University,
Hartley Hall, Columbia University, New York City.
- Wang, Chenghsu H., Yale University,
615 Yale Station, New Haven, Connecticut.
- Wang, (Miss) Chi Che, Wellesley College,
Wellesley College, Wellesley, Massachusetts.
- Wang, (Miss) Chi Nyok, Mount Holyoke College,
Mount Holyoke College, South Hadley, Massachusetts.
- Wang, Chang Ping, University of Michigan,
311 South 5th Street, Ann Arbor, Michigan.
- Wang, (Miss) Chi Tsan, Pomona College,
Pomona College, Claremont, California.
- Wang, Ken, Princeton University,
14 M Dod Hall, Princeton, New Jersey.
- Wang, Kung Kuan, University of Illinois,
1207 Clark Street, Urbana, Illinois.
- Wang, K. Y., University of Michigan,
207 Obs Street, Ann Arbor, Michigan.
- Wang, (Miss) Sui, Northwestern University,
2040 Sherman Avenue, Evanston, Illinois.
- Wee, R. T., Harvard University,
15 Howland Street, Cambridge, Massachusetts.
- Wei, Wen Pin, Columbia University,
1161 Amsterdam Avenue, New York City.
- Wong, A. H., Kansas State Agricultural College,
816 Osage Street, Manhattan, Kansas.
- Wong, Hung En, Cornell University,
204 University Avenue, Ithaca, New York.
- Wong, Ien Ngieng, Cornell College,
Mount Vernon, Iowa.
- Wong, John, University of Wisconsin,
740 Langdon Street, Madison, Wisconsin.
- Wong, Shu Min, Alabama Polytechnic Institute,
Alabama Polytechnic Institute, Auburn, Alabama.
- Woo, Peter Davis (Rev.), Vanderbilt University,
92 Wesley Hall, Vanderbilt University, Nashville, Tennessee.
- Wu, Kong, William Jewell College,
William Jewell College, Liberty, Missouri.
- Yang, (Miss) Grace, Dana Hall,
Dana Hall, Wellesley, Massachusetts.

- Yang, Shu Ya, Park College,
Park College, Parkville, Missouri.
- Yang, Sih Zung, Worcester Polytechnic Institute,
2 Hackfield Road, Worcester, Massachusetts.
- Yang, Y. C., Cornell University,
117 Thurston Avenue, Ithaca, New York.
- Young, P. H., University of Wisconsin,
315 North Lake Street, Madison, Wisconsin.
- Young, Qualing, University of Michigan,
1209 South Union Avenue, Ann Arbor, Michigan.
- Yu, Wen T., University of Chicago,
5558 Ellis Avenue, Chicago, Illinois.
- Yui, C. Voonping, University of Pennsylvania,
3609 Locust Street, Philadelphia, Pennsylvania.
- Zee, Ko Seng, Oberlin College,
130 Woodland Avenue, Oberlin, Ohio.
- Zee, T. Z., Chicago University,
5601 Blackstone Avenue, Chicago, Illinois.

Total number of Delegates.....	130
Men	105
Women	25
Institutions represented	59
States represented	21
Provinces in China represented.....	11

UNIVERSITY OF CHICAGO



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